THE

Second Part

OF THE

Week's Preparation

FOR THE

SACRAMENT;

CONSISTING

Of Soliloquies, Prayers, Hymns, Ejaculations, Thanksgiving, and Examination for *Sunday-Evening*, after the Celebration of the *Holy-Communion*.

As also for Morning and Evening on every Day of the Week following.

Together with

DIRECTIONS

To lead an

Holy Life.

The Eleventh Edition.

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THE PREFACE TO THE READER.

THERE is no means more effectual for advancing Holiness, than the worthy Receiving of the Lord's-Supper; it plainly exhibiting before our Eyes, the immense Love of our Lord to lost and undone Sinners, in that he shed his Blood for fallen Mankind, which is the great Foundation of all our Religion; thereby also the Worthy Communicant is mightily confirmed and strengthened in the Inner Man, tastes the Sweetness of the Love of God, and has his Soul solaced in the Embraces of Divine Love, his Spiritual Hunger satiated, his Nackedness cloathed, his Poverty Enriched. I say, the Worthy Communicant; for unless a Christian seriously set about a Work of Self-examination, and make a Scrutiny into his by past Life, that

he may be duly affected with the ſenſe of his great and heinous Iniquities, and come weary and heavy laden, and cloathed with the Wedding Garment of Humility, to the Marriage Feaſt of the King's Son, all the Fruits of his Labour will be to have this Anſwer in the great day of the Lord, Depart from me, I know you not, ye Workers of Iniquity. This therefore ſhould be the buſineſs of all ſerious Chriſtians, that they may not miſcarry in a Work of ſo great Concern as this is.

Many Learned and Pious Pens have exerciſed themſelves on this Subject, to give Direction to People how to demean themſelves before they approach to the Table of the Lord, how to ſearch into their Souls to find out their Iniquities, make Confeſſion thereof unto God, be heartily ſorry for them, and beg his Pardon, that they may be no more in Record before him, and how to prepare and fit themſelves for Receiving the Lord into their Hearts. Among which none hath afforded greater Aſſiſtance, or hath been received with more general Acceptation, than the Firſt Part, it fully informing the deſirous Chriſtian as to his Preparation thereto.

But notwithſtanding all the helps to this great Work, we ſee the generality of Men and Women, after all the Pains and Labour in examining of themſelves before it, and their Vows, and Promiſes at the Receiving of it to

a ſhort

short time apostatize to their old dead frame. Where a serious Preparation is previous, this in a great Measure is to be imputed to Unstedfastness, and Perfidiousness in the Holy Covenant.

It is therefore necessary, if thou wouldest endeavour that thy labour may not be in vain in the Lord, that those Vows and Promises may pierce deep into the Soul, and make a lasting Impression, which may not be defaced by every Temptation, but may remain there, maugre all the endeavours of the Enemy of Man's Salvation, and Solicitations of the Flesh to destroy it.

Without this, your Preparation, and Resigning your selves to God, will be of no more avail, than it would be for one who designing to apply himself to the Study of some Science, sets about it, and when he is beginning to make some small Progress in it, quite lays it aside, and in a small time is as great a Stranger to it as ever.

And therefore it is no less necessary to endeavour to settle your Souls in those Holy Resolutions, and to use no less Diligence the Week after you have Received, in order thereto, than you did in the Week before in preparing for it. For otherwise you incur that Curse which is pronounced on him that putteth his hand to the Plough, and looketh back again.

That therefore thou mayest be assisted i
this so necessary a Work, this Second Pa
offers it self to thy Perusal, and instructi
the sincere Christian how to be faithful in t
Performance of his Solemn Vows and Pr
mises which he hath entred into. It consi
of Prayers and Ejaculations for all the Da
of the Week, Divine Soliloquies after t
Manner of Psalms *and* Hymns, *which m*
be of great use to thy Soul, in elevating
into Divine Speculations, that thou may
mount up as it were on Eagles Wings ; t
gether with some few Questions to put to t
Soul every Night before thou goest to Be
and some Directions how to live a godly Li

If thou seriously peruse it, thou wilt fi
it will prove of great advantage to the i
printing the Divine Image on thy Soul, t
setling and confirming thy Soul in the way
of Godliness, the weaning thy Heart fro
the Vanities of this Life, and inflaming
with Desires after that Life where the
will be an uninterrupted Enjoyment of Go
for ever.

A SECON

A SECOND PART TO THE Week's Preparation:

OR, A Week's Devotion after Receiving of the HOLY SACRAMENT.

The Introduction.

EXcellent is that of St. *Paul*, 1 Cor. 10. 12. *Let him that ſtandeth take heed leſt he fall*; and which at all times ſhould be engraven on the Hearts of all ſincere Chriſtians; but more eſpecially when he is celebrating the Holy-Sacrament. For it may reaſonably be ſuppoſed, that, *then eſpecially*, a Chriſtian may be ſaid to ſtand, or be in a Holy Frame, when he is made Partaker of this Great Chriſtian Feaſt, when he beholds his Cru-

cified Saviour bleeding, as it were, on the Croſs, for the Sins of Mankind, even thoſe who were actually concern'd in his Death. He muſt needs in this caſe be as 'twere ravish'd with a ſenſe of the infinite Love of his Creator, who has provided ſuch a Feaſt of Fat things for him; aſhamed and confounded at his own Ingratitude, in grieving the Holy One of *Iſrael*, by his Sins and Iniquities formerly committed againſt him; looking up unto him whom he had pierced thereby, and mourning; hating and abhorring that which occaſioned the Enmity and Diſtance betwixt God and him; wondring at his Folly, in that he formerly took ſo much pleaſure in thoſe things whereof he is now aſhamed; reſolving for the future never to have more to do with Sin and Iniquity, but to hate it, abhor it, reſiſt it, and ſet all the Powers of his Soul on work in oppoſition to it. How low Thoughts ſeems he now to have of Sin and Iniquity, and what ſtrong Purpoſes and Reſolutions againſt it! So that if any poſſeſt with a Prophetick Spirit, ſhould lay before him ſome of thoſe heinous Sins, which afterward he will fall into, his anſwer would be the ſame with that of the *Aſſyrian*'s to the Prophet *Elias*, *Am I a Dog that I*

ſhould

ould do such a thing? Shall I who have xperienced so much of the Love of God, ius cast his Love behind my back, and ample under foot the Blood of the Everlast- ng Covenant?

But notwithstanding all these good urposes and Resolutions, how quickly o the greatest part of Communicants eturn to their old Temper? And how ike are all their good Intentions to the Morning Dew? No sooner is the Sacra- ent over, but they betake themselves fresh to their old course of Life, their Love to God becomes as Luke-warm as ver, their Hearts as destitute of the ear of God, their Thoughts as worldly, arnal and sinful as ever, their Words s unsavoury, their Conversation as lewd s ever before.

I need not be at much trouble for the roof of this, for I doubt not but the reatest part of them, into whose ands this may come, will, to their sad xperience, assent to the truth thereof. And therefore I shall briefly hint at ome of the special Causes thereof, to he end that when you again go about his Solemn Duty, you may beware of hem, and may for the future make ore Conscience in going about it, ot only in preparing your selves for

entertaining the Bridegroom of yo
Souls, but alſo in labouring to retain hi
when entertain'd.

The firſt cauſe of this ſad Apoſtacy,
that evil One, who as he is an obſtina
hater of God, ſo he is of his Image. H
is the great Adverſary of Man's Salvatio
He cannot endure to ſee loſt Man ſeek
ing after the means of his Recovery an
Salvation by Jeſus Chriſt. Now thi
Bleſſed Sacrament is one of the moſt ex
cellent means for attaining thereof; An
therefore Satan u'es all his Craft an
Subtilty, either to keep Men off fro
participating in this Bleſſed Sacrament
or to keep them at leaſt from reapin
any advantage thereby, by hindrin
them from a due Examination of them
ſelves before it, or from that due Reſig
nation of themſelves, or their Luſts in it
or by tempting them to a neglect of th
means that are neceſſary for the keepin
of their Hearts in a due frame toward
God. And hence it is that our Bleſſe
Saviour, after that he had diſpenſed thi
Sacrament to his Diſciples, gave them
this Exhortation, *Watch and Pray, that y
enter not into Temptation; the Spirit indee
is willing, but the Fleſh is Weak.*

A ſecond Cauſe is, the Hankering
that is in moſt to ſome beloved Luſt.

Many

Many would willingly come to Chriſt, and partake of his Benefits, but they cannot endure to do ſuch Violence to the Fleſh as the Goſpel requires; they would part with a great many groſſer Enormities, but they have always a regard to ſome particular beloved Luſt, and are ready to ſay with *Naaman*, *The Lord pardon me in this.* But ſuch would do well to remember the Words of our Lord, *Ye cannot ſerve God and Mammon.* God will either have the Heart wholly and entirely Reſigned, or he will have none of it. Where this Temper prevails, all is marred; and the Soul that is thus, can neither be faithful in ſeriouſly examining itſelf, nor will it afterwards be ſtedfaſt in his Vows and Reſolutions, but upon the leaſt Temptation will ſtep aſide. And hence it comes to paſs, that, according to the Words of St. *Paul*, *Many are weak and ſickly, and many ſleep.*

A third Cauſe may be, our leaning too much to our own Strength in our Vows and Promiſes we make to God therein; and therefore God in his Juſtice may ſuffer us to be led aſide by ſome Temptation or other, to the end that we may be made ſenſible of our Weakneſs and Inſufficiency to perform the leaſt good Action, and ſo may depend more upon God,

God, and make more frequent and earneſt Addreſſes to the Throne of his Grace, that he may enable us, according to the Power of his Might, both to will and to do. Several other Cauſes might be named, but if a Chriſtian make it the buſineſs of his Soul to prevent theſe, he may in the end have cauſe to rejoyce, and at laſt find that his Labour is not in vain in the Lord.

First therefore, Make it your great Work to trace out the manifold Stratagems of the Devil, that he makes uſe of to divert you from ſetting about Godlineſs in earneſt, and to raiſe in you Prejudices againſt Holineſs. They are a few, and may eaſily be found out by a watchful Chriſtian, by their oppoſition to the Dictates of true Religion. When you find ſuch motions in you, quell them, and betake your ſelves to earneſt Supplication, that God may furniſh you with all Spiritual Armour, that ye may be able to reſiſt all the fiery Darts of the Devil.

Secondly, Be ſure that in reſigning your ſelves to God, ye have reſpect to no particular Idol in your Hearts, but make a full and intire Reſignation of your ſelves to him: That henceforth you may no longer follow the Dictates of the Fleſh, no longer have any reſpect to any Sin,

Sin, but an universal Hatred, and Detestation of all Sin, and Renunciation of it, tho' never so dear to you.

Thirdly, Let all your Vows and Promises, be made in his strength, and withal, humbly pray to him, that he may give you Grace to continue faithful in your Vows. Use all Diligence to work out your Salvation, continuing instant in the Duties of Religion; and as you find your Souls to grow dull in one Duty, apply your selves to another, that so by changing your Duties, your Souls may be kept lively and vigorous, and may not weary; which they would be ready to do, if ye kept constantly at one.

But in regard that insisting much in Directions, is not so prevalent with People, as setting down several Forms of Religious Duties, this Manual shall mainly consist of these; not forgetting in the mean while some necessary Directions for the keeping up a Course of Godliness in your Souls.

I shall begin at the Receiving of the Bread (the Preparation thereto being sufficiently set down in the Week's Preparation to the Sacrament, to which I refer the Reader as to that Part).

First therefore, after your Receiving the Bread, use some short Ejaculation thus.

O blessed

O bleſſed Jeſus, who haſt given thy precious Body for the Fruit of my Soul, I humbly Dedicate to thee my Body and Soul, with all the Members, Faculties and Actions thereof. Do thou make them fit for thy Service. Give me an Underſtanding to know thee, Wiſdom of Serpents, Innocency of Doves, Sincerity of Heart, Zeal, and perfect Repentance. Give me Eyes to ſee thee, an Ear to hear thee, a Hand to touch thee, a Mouth to confeſs thee, an Arm to embrace thee, Feet to follow thee and a Heart to entertain thee; that as I have hitherto given my Members to Sin and Uncleanneſs, ſo I may henceforth walk in Righteouſneſs and Holineſs before thee, all the days of my Life. *Amen.*

When the Holy Cup is offer'd, joyn heartily with the Miniſter when he is bleſſing it; ſaying *Amen* thereto.

After the Receiving of it, ſay thus; Bleſſed be the Name of our Gracious God: Bleſſing, Glory, Praiſe and Honour, Love and Obedience, Dominion and Thankſgiving be to him that ſitteth on the Throne, and to the Lamb for ever and ever.

Sunday

Sunday Evening.

A Prayer after the Receiving the Holy Sacrament.

O Jeſus, the Son of God, my Lord and Saviour, with all humble and hearty Thanks I praiſe thee for ſuffering Death upon the Croſs for my Sins, and admitting me, a miſerable Sinner, to the Participation of this Bleſſed Sacrament, the Memorial of my Redemption. Let me, O Lord, find and feel in my Heart the Invincible Power of thy Heavenly Grace, effectually transforming my Soul into thy Image, uniting it to thee, that thou mayeſt make thy Abode with me.

Apply all thy Merits to my Soul. Let me never doubt the Forgiveneſs of my Sins, but ever open the Door of this Sanctuary to me, that I may run thither in my greateſt Need, and apprehend thy gracious Pardon ratify'd by this Seal of thy Covenant.

Quicken me, O Lord, in this Life, revive and renew me, that I may diſclaim my old Converſation, and become a new Man. Keep me that I ſlip not out of this

Build-

Building, nor become as a Branch cut off, and good for nothing, but as thou haſt ſevered me from the Wicked, in calling me to the Knowledge of thee, ſo keep me from all their Corruptions. Give me a perfect love towards thee, that I may not delight in any thing but thee, nor ſeek any other Honour but thine.

O Lord Jeſus, I beſeech thee, let thy Holy Spirit ſtrengthen me againſt my Frailty, thy Power and Strength defend me againſt worldly Troubles and Adverſities, thy Merits purchaſe my needful Pardon, and thy Blood be the Medicine for all my Sores even for thy Name's ſake. *Amen.*

As the Lord has been gracious to thee at this time, ſo do thou likewiſe ſhew thy Gratitude therefore; and as he hath plentifully beſtowed on thee his choiceſt Mercies, let not thy hand be ſlack in diſtributing to ſupply the Neceſſities of the Poor and Indigent, according to the utmoſt of thy Ability, knowing that he that ſows ſparingly, ſhall reap ſparingly, and he that ſows plentifully, ſhall reap plentifully.

Let it not be enough to thee that thou haſt taſted of the Goodneſs of God thy ſelf, but let it be thy great deſire that the

the ſame Goodneſs may be communicated to all others, that the Kingdom of our Lord may come in the World, and that all Nations may acknowledge Him for their Lord and Saviour; which thou may'ſt do in the following Words.

O Moſt merciful and gracious God, Father of our Lord Jeſus Chriſt, the Lord of Glory; thou haſt ſhew'd Infinite Love to the Souls of Men, and haſt given thy only Son to die for our Salvation, to redeem us from Sin, to deſtroy the Works of the Devil, and to preſent to thee a Church ſpotleſs and undefil'd; relying upon thy Goodneſs, truſting in thy Promiſes, and having receiv'd my deareſt Lord into my Soul, I humbly preſent unto thy Majeſty, the glorious Sacrifice which our deareſt Lord made of himſelf upon the Croſs, and by a never ceaſing Interceſſion, now exhibits to thee in Heaven, in the Office of an Eternal Prieſthood, in behalf of all that have communicated this Day in the Divine Myſteries in all the Congregations of the Chriſtian World, and in behalf of all them that deſire to Communicate, and are hinder'd by Sickneſs or Neceſſity, by Fear or Scruple, by Cenſures Eccleſiaſtical, or the Sentence of their own Conſciences.

Give

Give unto me, O God, and unto them a ſhare in all the good Prayers that are made in Heaven and Earth; the Interceſſion of our Lord, and the Supplications of all thy Servants; and unite us in the Bands of a Common Faith, and a Holy Charity, that no Intereſt or Partialities, no Sects or Opinions, may keep us any longer in Darkneſs or Diviſion.

Let the Kingdom of our Lord be advanc'd in the World. Bring in thoſe who are afar off. Enlighten the dark Corners of the Earth, with the ſaving Knowledge of thee and thy Son Jeſus Chriſt. Bring in thy ancient People the *Jews*; take off the Scales of Ignorance and Prejudice from their Eyes, that they may look upon him whom they have pierc'd, and mourn; that they may acknowledge him for their Lord and Saviour, and be made a willing People to him in the day of thy Power. Make up the Fulneſs of the *Gentiles*, that as there is one Shepherd, there may be one Sheepfold; and thy Glory may have her Habitation in the World. Purge the Aſſemblies of thoſe who are called by thy Name, from all Idolatry, Superſtition, Hereſie and Schiſm, that they all may be One, as thou art One. Purge them from all Sin and Iniquity, that they may be Holy as thou art Holy, and may

walk

walk worthy of that Holy Vocation wherewith they are call'd.

Give thy Bleſſings to all Chriſtian Kings and Princes, all Republicks, and Chriſtian Governments, in a ſpecial manner to thy Anointed over theſe Kingdoms, K. *GEORGE* and his Royal Iſſue: Grant unto them the Spirit of Mercy and Juſtice, Prudence and Diligence, the Favour of God, and the Love of their People, and Grace and Bleſſing, that they may live at Peace with thee, and with one another, remembring the Command of their Lord and King, our Bleſſed Saviour Jeſus Chriſt.

Give an Apoſtolical Spirit to all Eccleſiaſtical Prelates and Prieſts; grant unto them Zeal of Souls, Wiſdom to conduct their Charges, Purity to become Exemplar, that their Labour and their Lives may greatly promote the Kingdom of the Lord Jeſus. O grant unto thy Flock to be fed with Wiſe and Holy Shepherds, Men fearing God, and hating Covetouſneſs: Free from Envy, and full of Charity; that being burning and ſhining Lights, Men beholding their Light, may rejoyce in that Light, and glorifie thee Our Father which art in Heaven.

Have

Have Mercy upon all ſtates of Men and Women in the Chriſtian Church, Governours and Governed, Rich and Poor, High and Low; grant unto every one of them in their ſeveral Stations to live with ſo much Purity and Faith, Simplicity and Charity, Juſtice and Perfection, that thy Will may be done in Earth as it is in Heaven.

Viſit all that are afflicted; Relieve the Oppreſſed and the Poor; comfort and ſupport the Sick, heal the broken in Mind; raiſe thoſe that are fallen; and reſtore to them the Joy of thy Salvation.

Give thy Grace ſpeedily to all wicked Perſons, that they may repent and live well, and be ſaved: To all good People give an Encreaſe of Gifts and Holineſs, and the Grace of Preſeverance and Chriſtian Perfection. To all Hereticks and Schiſmaticks grant the Spirit of Humility and Truth, Charity and Obedience, and ſuffer none upon whom the Name of Chriſt is call'd, to throw themſelves away, and to fall into the Pit of intolerable Burnings.

Finally, For all Mankind whom I have, and whom I have not remembred, I humbly repreſent the Sacrifice of thy Eternal Son, his Mercies and Obedience, his

his Life and Death, his Resurrection and Ascension, his Charity and Intercession; praying to thee in the Virtue of our glorious Saviour, to grant unto us all the Graces of an excellent and perfect Repentance, and irreconcileable Hatred of all Sin, a great Love to God, an exact Imitation of the Holiness of the ever Blessed Jesus, the Spirit of Devotion, a conformable Will, and religious Affections, an Angelical Purity, and a Seraphick Love, thankful Hearts, and Joy in God; and let all things happen to us all in that Order and Disposition as may promote thy Glory, and our greatest Duty, our Likeness to Christ, and the Honour of his Kingdom. Even so, Father, let it be, bring it to a real and unalterable Event by the Miracles of Grace and Mercy, and by the Blood of the Everlasting Covenant poured forth in the day of the Lord's Love, in whom I adore, and whom I love, and desire that I may live more and more love, and love for ever. *Amen.*

Soliloquy II.

BLessed be thy gracious Wisdom, O Lord, that so mercifully stoops to our low Conceits.

Under

Break off, and be no more a Child,
To run and ſweat and cry:
While all this Stir, this huge Concern
Is only for a Fly.

Break off, and raiſe thy Manly Eye,
Up to thoſe Joys above:
Behold all thoſe the Lord prepares,
To woo, and crown thy Love.

Alas, dear Lord, I cannot love,
Unleſs Thou draw my Heart:
Thou who thus kindly mak'ſt me know,
O make me do my Part.

Still do Thou love me, O my Lord!
That I may ſtill love Thee:
Still make me love Thee, O my God!
That Thou may'ſt ſtill love me.

Thus may my God, and my poor Soul,
Still one another love:
Till I depart from this low World,
To enjoy my God above.

To thee, great God, to thee alone,
One Co-eternal Three:
All Power, and Praiſe, all Joy and Bliſs,
Now and for ever be. Amen.

Soliloquy II.

O That my Soul were mounted on the wings of Faith, that I may fly away and be at reſt. That

That I may fly away from the Troubles of this Life, and be at reſt, dear Lord, with thee.

Here we, alas! are forc'd to ſigh, and bear with Grief the Burthen of our Miſeries.

Often we encounter Chances that endanger us; and divert our Progreſs in the way to Bliſs.

Often we are aſſaulted with Temptations that overcome us, and ſet us back in the Accounts of Eternity.

How many times, O my Soul, have we plainly concluded that this Earth affords no real Joy.

How many times have we fully agreed, that Heaven alone is the Place of Happineſs!

Yet do theſe falſe Allurements again deceive us, and ſteal away our Hearts to dote upon Folly.

Yet do inconſtant we forget our Reſolves; and wretchedly neglect our true Felicity.

O thou victorious Conqueror of Sin and Death! do thou aſſiſt us in this dangerous Warfare:

O thou benign Refreſher of diſtreſſed Spirits! do thou relieve us in this tedious Pilgrimage.

Make us ſtill thirſt and ſigh after

thee; the living Fountain of Life-giving Streams.

Make us deſpiſe all other Delights; and ſet our Affections entirely on thy Joys.

Since nothing, Lord, can ſatisfie our Souls but Thee; O let our Souls ſeek nothing but Thee.

HYMN II.

DEar Jeſus, when will it be,
That I no more ſhall break with thee!
When will this War of Paſſion ceaſe,
And let my Soul enjoy thy Peace!

Here I repent and ſin again;
Now I revive, and now am ſlain:
Slain with the ſame unhappy Dart,
Which, Oh! too often wounds my Heart.

When, deareſt Lord, when ſhall I be
A Garden ſeal'd to all but thee!
No more expos'd no more undone;
But live and grow to thee alone?

'Tis not, alas, on this low Earth,
That ſuch pure Flow'rs can find a Birth:
Only they ſpring above the Skies,
Where none can live, till here he dies.

Thou

Then let me die, that I may go
And dwell where those bright Lilies grow:
Where those best Plants of Glory rise,
And make a safer Paradise.

No dangerous Fruit, no tempting Eve,
No crafty Serpent to deceive;
But we like Gods indeed shall be:
Oh let me die that Life to see!

Thus says my Song; but does my Heart
Join with the Words, and sing its part?
Am I so thorow wise to chuse
The other World, and this refuse?

Why should I not? What do I find
That fully here contents my Mind?
What is this Meat and Drink and Sleep?
That such poor things from Heav'n shou'd (keep.

What is this Honour or great Place,
Or Bag of Money, or fair Face?
What's all the World, that still we shou'd
Still long to feed with Flesh and Blood?

Fear not, my Soul, stand to the Word,
Which thou hast sung to thy dear Lord:
Let but thy Love be firm and true;
And with more Heat thy Wish renew.

O may this dying Life make haſte,
To die into true Life at laſt:
No hope have I to live before,
But then to live, and die no more.

Great Ever-living God! to thee,
In Eſſence One, in Perſons Three,
May all thy Works their Tribute bring,
And every Age thy Glory ſing. Amen.

A Prayer to be ſaid before going to Bed.

MY God, moſt Gracious Father, who haſt this Day given me the Pledges of my Salvation, and the Earneſt of Eternal Life: My God, who haſt fed me with the Body and Blood of thy Son, and haſt quicken'd me with the Merit of his Obedience apply'd to my Heart thro' Faith. I am full with thy Bounty; my Soul is ſatisfy'd as with Marrow and Fatneſs, and my Mouth praiſeth thee with joyful Lips. My Soul hath been thirſty after thee as a thirſty *Land*, and thou haſt made it a watered Garden. I have preſented unto thee my bruiſed Heart, and thou haſt made it whole with thy ſweeteſt Comforts. I came unto thee poor and hungry after thy Grace, and I return rich and full with the Bread deſcended from Heaven. O the Treaſures of thy Mercy, which Paſſeth all Underſtanding!

ing! Thou haſt given me thy Son: Thou haſt given me thine own ſelf. The Lord is the Portion of mine Inheritance, and of my Cup, thou maintaineſt my Lot The Lines are fall'n unto me in pleaſant Places, yea, I have a goodly Heritage: Therefore my Heart is glad, and my Glory rejoiceth, my Fleſh alſo ſhall reſt in hope.

O that I had the Tongue of Angels to give thee Glory in the higheſt, for the Peace which thou makeſt on Earth, with the Men honour'd with thy Good Will! Let thy redeemed People glorify thee. Let all thy Works magnify thee. Let my Soul be deliver'd by thine Eternal Compaſſions, comforted by thy Love, and already bleſt in heavenly Places in the Perſon of Chriſt my Head, love thee, praiſe thee, magnify thee, and conſecrate herſelf unto thee, who haſt beſtow'd thy Son upon me. I heartily deſire O my God, to ſet up thy Kingdom in my Heart, to ſubject all my Affections and Imaginations unto thee alone, to have no Will but thy Will, to know no Intereſt but thy Glory, to place all my Felicity in walking before thee unto all pleaſing.

But, O my God, I live yet in the Fleſh. The Fleſh is infirm, *Satan* is crafty and vigilant to ſeduce me. And the World is contrary, whether it perſecute me, or

ſmile on me. My Zeal may take a flight to thee, but hath not the Wings ſtrong enough to keep me upon that Height. And after I am rais'd up to Heaven, I am prone to fall down again to the Ground. Wherefore, O Lord, be pleas'd to ſuſtain me with thy Virtue from above. And as after ſending thy Son, thou didſt ſend thy Spirit to thy Church; ſo now after thou haſt given me thy Son this Day, O give me alſo the Virtue of thy good Spirit.

Yea, come, Holy Ghoſt, make my Heart thy dwelling Place. Sanctify me to thy ſelf; mortify my ſinful Affections. Fill me with Faith, Charity, Meekneſs, and all Chriſtian Virtues. Preſerve me againſt the Seductions of the World. Endue me with ſtrength againſt all the fiery Darts of the Wicked.

Be my Councellor in my Perplexities, my Comforter in my Troubles, and my Guide in all my Ways.

My God, who haſt fed me this Day in the Hope of a better Life, Spiritual and Eternal; give me Grace to begin it already. O enable me to live in Earth as they live in Heaven, as much as my Temporal Condition is capable of it, advancing in my Knowledge, loving thee, praiſing thee, and obeying thee with all my Heart, with all my Soul, with all my

Strength

Strengh, and with all my Underſtanding. Suffer me not to love the World, nor the things that are in the World, but let my Heart be where my Treaſure is.

And after I have fought the good Fight, and kept the Faith, be pleas'd to give me the Crown incorruptible of Life.

Let me finally poſſeſs to the full thy beloved Son, that lov'd me; and gave himſelf for me. Let me once enjoy that fulneſs of Joy that lieth in thy Preſence, and thoſe Pleaſures for evermore that are at thy Right-Hand; where I may find mine Eternal Delight in praiſing thee eternally, for thine Eternal Love in thy Son Jeſus Chriſt.

To whom with thee and the Holy Ghoſt be Glory for evermore. *Amen.*

Before thou goeſt to Bed, ſit down and reflect a little upon what hath paſt with thee all the Day long, how thy Heart was affected, whether in a lively ſpiritual Frame, or in a dull, luke-warm Temper; whether thou gaſned'ſt any Ground on Satan, reſiſted'ſt his wicked Suggeſtions, and ſuffered'ſt no carnal Thoughts to lodge in thy Soul; or whether he has laid all thy ſtrong Reſolutions flat on the Ground; and has, not-

withſtanding all, entred again into thy Soul; of the former, thou haſt reaſon to rejoice, and bleſs God for the Aſſiſtance of his Spirit, and to beg, and hope, that he who hath aſſiſted thee to Day, may continue his Holy Spirit with thee all thy Life long, to the Praiſe of his rich Grace, and thy everlaſting Good. If thou findeſt that thou haſt reap'd no advantage, ſit down and humble thy ſelf before GOD, mourn and weep bitterly, that that Ordinance that is of ſuch excellent Uſe to others, is of no avail at all to thee, but rather the ſavour of Death unto Death. Fall down on thy Knees, ſaying thus:

O Lord, I confeſs that I am not worthy to appear before thee, or that thou ſhouldeſt look upon me, or have preſerved me ſo long from the Pit of Deſtruction; I am ſtill the worſe under the Uſe of thoſe Ordinances, which prove ſuch bleſſed Means to others, of building them up in the moſt High Faith: How quickly do I run again to the Commiſſion of Sin! How ſoon does Satan prevail over me! O give me to ſee aright the Danger of my Condition; affect my Heart aright with Grief under the ſenſe of it; and be thou graciouſly pleas'd to deliver me from it. Help me thereby more to diſ-

cover

cover the Deceitfulneſs of my Heart, my ſpiritual Weakneſs and Inſufficiency for any thing that is good or well-pleaſing in thy ſight. Give me to be more inſtant at the Throne of thy Grace, for Grace and Strength from above. Let not thy Ordinances prove to me of a deadning, hardning nature; but O, for thy Name's ſake bring thou Strength out of my Weakneſs; and though I have forfeited thy Mercies by my untender Carriage, by my Unſteadfaſtneſs to thy Ways, by my Perfidiouſneſs in thy holy Covenant, yet do not thou caſt me off; do not give me over to be buffeted by that Evil One; do not give me up to my own Reprobate Heart, but be thou graciouſly pleas'd to pardon me to take this Heart of Stone from me, and give me a Heart of Fleſh, and cauſe me to walk in thy ways, that I may yet have cauſe to praiſe thee; that I may yet be ſatisfied with the Beauty of thy Holineſs in thy Holy Temple, thro' Jeſus Chriſt our Lord. *Amen.*

But if thou find'ſt thy Soul ſtrengthned and confirmed in the ways of Holineſs, thy Soul more enlightned with the Divine Knowledge, more inflamed with Love to God, and Hatred to Sin, more weaned from the World, and all the Pleaſures thereof, more fix'd upon Heaven;

praiſe his Holy Name for it, ſtrengthen thy Reſolutions, renew thy Promiſes to adhere to him, and pray for the continuance of his Grace, that he who hath begun a good Work in thee, may at laſt, in his own good Time, bring it to Perfection.

As thou goeſt to Bed thou may'ſt uſe this ſhort Ejaculation.

O Lord, as thou haſt this Day given me Grace to reſign my Soul unto thee, ſo be thou graciouſly pleaſed to ſtrengthen and confirm my weak Reſolutions, and to enable me to walk anſwerable thereto all the Days of my Life, that I may live with thee in the Regeneration here, and afterward be received into thy Kingdom. Guide and preſerve me this Night from all Evil: Preſerve my Soul in a Holy Frame; and grant that with my Soul I may deſire thee in the Night, and with my Spirit within me ſeek thee early, through Jeſus Chriſt our Lord.

Monday Morning.

Ejaculation.

O Lord who haſt graciouſly preſerved me this Night from all Evil, continue thy Goodneſs with me, and preſerve me from all Sin this Day; aſſiſt me by thy Holy Spirit to the Performance of what I have promiſed, and let me no more return to Folly; that this day, and all the days of my Life, I may advance in the ways of Holineſs, until at laſt I be ripened for Glory, and received with that bleſſed Society to praiſe the Riches of thy Grace, through Jeſus Chriſt our Lord. *Amen.*

HYMN.

WAke now, my Soul, and humbly hear,
What thy mild Lord commands:
Each Word of his will charm thine Ear;
Each Word will guide thy Hands.

Hark how his ſweet and tender Care
Complies with our weak Minds:
Whate'er our State and Tempers are,
Still ſome fit Work he finds.

They

They that are merry let them ſing,
And let the ſad Hearts pray:
Let thoſe ſtill fly their chearful wing;
And theſe their ſober way.

So mounts the early chirping Lark,
Still upward to the Skies:
So ſits the Turtle in the Dark,
Among her Groans and Cries.

And yet the Lark, and yet the Dove,
Both ſing, though ſeveral Parts:
And ſo ſhould we howe'er we move,
With light or heavy Hearts.

Or rather both ſhould both aſſay,
And their croſs Notes unite:
Both Grief und Joy ſhould ſing and pray;
Since both ſuch hopes invite.

Hopes that all preſent Sorrow heal:
All preſent Joy tranſcend:
Hopes to poſſeſs, and taſte, and feel
Delights that never end.

All Glory to the Sacred Three,
All Honour, Power, and Praiſe,
As at the firſt may ever be,
Beyond the end of Days.

Soliloquy III.

HAppy are they, O glorious Lord, who every where adore thy Preſence.

Happy, who live on Earth as in the ſight of the King of Heaven; and every moment ſay in their Heart, Our God is here:

Here in the centre of our Souls, to witneſs all our Thoughts, and judge exactly our moſt ſecret Intents.

Though his Throne of State be eſtabliſhed above and the Splendors of his Glory ſhine only on the Bleſſed;

Yet his unlimited Eye looks down to this lower World, and beholds all the ways of the Children of *Adam*.

If we go out, he marks our Steps; and when we retire, our Cloſets exclude him not:

While we are alone, He minds our Contrivings, and the Ends we aim at in all our Studies:

When we converſe with others, He obſerves our Deportment; and the Good or Ill we do them, or our ſelues:

In our Devotions he notes our Carriage, and regards with what Attention we recite our Prayers.

All

All the day long he conſiders how we ſpend our Time; and our darkeſt night conceals not our Works from him.

If we deceive our Neighbours, he ſpies the Fraud, and hears the leaſt Whiſper of a ſlandering Tongue.

If we in ſecret oppreſs the Poor, or by private Alms relieve their Wants:

If in our Hearts we murmur at the Rich; or live contented with our little Portion:

Whate'er we do, he perfectly ſees us; where e'er we are, he is ſure to be with us.

Why, O thou Sovereign Lord of Heaven! why doſt thou ſtoop thus low thy glorious Eye?

What canſt thou find that here deſerves thy Sight, among the Trifles of our empty World?

What canſt thou find, alas, that ſhould not fear thy Sight, among the Follies of our vicious Lives?

'Tis not thy ſelf, O Lord, thou ſeekeſt to ſatisfy, but all thy Deſign is for our Advantage.

Thou graciouſly ſtandeſt by to ſee us work, that thine awful Eye may quicken our Diligence.

Thou art ſtill at hand to relieve our Wants, that ſo friendly a Nearneſs may encreaſe our Confidence.

Thou

Thou appeareſt ſtill ready to puniſh my Sins, that the ſhake of thy Rod may prevent my Miſeries.

Sure! O my God, thy Favours muſt needs be ſweet, ſince even thy Threatnings have ſo much Mercy.

Sure I muſt needs be worſe than blind if to the Face of Heaven I dare be wicked.

Henceforth, O gracious Lord! as Children freely play in the indulgent preſence of their tender Father;

So make me ſtill with humble Boldneſs, rejoice before thee my merciful Creator.

And as new pardon'd Subjects juſtly fear the angry Brow of their offended Prince:

So let my oft-forgiven Soul continually tremble to provoke the Wrath of thy dread Majeſty.

O temper thus my Love with Reverence, and thus allay my Fear with Hope.

Glory be, &c.

A Prayer

A Prayer.

O Merciful Father, for Jesus Christ his Sake, I beseech thee, forgive me all my known and secret Sins, which in Thought, Word, or Deed, I have committed against thy Divine Majest; and deliver me from all those Judgments which are due unto me for them, and sanctify my Heart with thy Holy Spirit, that I may henceforth lead a more Godly and Religious Life. And here, O Lord, I praise thy Holy Name, for that thou hast refreshed me this Night with moderate Sleep and Rest: And I beseech the to defend me this Day from all Perils and Dangers of Body and Soul; and to this end I commend my self and all my Actions unto thy blessed Protection and Government; beseeching thee, that whether I live or die, I may live and die to thy Glory, and the Salvation of my poor Soul, which thou hast bought with thy precious Blood. Bless me, O Lord, in my going out and coming in: And grant whatsoever I shall Think, Speak, or take in hand this Day, may tend to the Glory of thy Name, the Good of others, and

the

the Comfort of my own Conſcience, when I ſhall come to make up my laſt Accounts before thee. O my God, help thy Servant, that I do no Evil to any Man this Day; and let it be thy bleſſed Will, not to ſuffer the Devil, nor any of his wicked Angels, nor any of his evil Members to have Power to do me any Hurt or Violence; but let the Eye of thy Holy Providence watch over me for good, and not for evil; and command thy Holy Angels to pitch their Tents round about me for my Defence and Safety, in my going out and coming in, as thou haſt promis'd they ſhall do about them that fear thy Name, through our Lord Jeſus Chriſt. *Amen.*

Monday Evening.

A Prayer.

O Lord of Hosts, and God of Strength and Might, give me Grace to be strong in thee, and in the Power of thy Might: To put on the whole Armour of God, that I may be able to stand against the Wiles of the Devil: For I wrestle not against Flesh and Blood; but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickedness in High-Places: Wherefore give me Power and Skill to take unto me the whole Armour of God, that I may be able to withstand in the Evil day, and having done all, to stand. Enable me to stand therefore, having my Loins girt about with Truth, and having on the Breast-plate of Righteousness, and my feet shod with the Preparation of Peace; above all taking the shield of Faith, wherewith I shall be able to quench all the fiery Darts of the Wicked, and to take the Helmet of Salvation, and the Sword of the Spirit, which is, thy Word, O God, praying always to thee, with

with all Prayer and Supplication, in the Spirit, and watching thereunto with all Perſeverance, and Supplication for all Saints, and for the Miniſters of thy holy Word, that Utterance may be given unto them, that they may open their Mouths boldly to make known the Myſtery of the Goſpel; for which they are Embaſſadors, (and many times in Bonds) that therein they may ſpeak boldly, as they ought to ſpeak, and be faithful Miniſters in the Lord, by making known to us all Things, and eſpecially to comfort our Hearts; and let Peace be to the Brethren, and Love with Faith, from thee, O God the Father, and the Lord Jeſus Chriſt; and let Grace be with all them that love our Lord Jeſus Chriſt in Sincerity. *Amen.*

Soliloquy.

LORD, Without thee, what's all the World to Us, but a flying Dream of buſie Vanities.

It promiſes indeed, a Paradiſe of Bliſs, but all it performs is an empty Cloud.

Thine are the Joys that ſhine, fixt as the Stars; and make the only ſolid Heaven.

Lord,

Lord, without thee, what are we t
our ſelves, but the wretched Cauſes o
our own Ruin?

We, till thou gav'ſt us Being, wer
purely nothing; more remov'd fro
Happineſs, than the miſerableſt of th
Creatures.

Now thou haſt made us, we wholly de
pend on thee, and periſh immediately i
thou forſake us.

Thou, without us, art the ſame All-
glorious Eſſence, brim-full of thy ow
Eternal Felicity.

Without us, thy Royal Throne ſtands
firm for ever, and all the Powers of Hea-
ven obey thy Pleaſure.

Pity, O gracious Lord, our imperfect
Nature, whoſe very Circumſtance is ſo
contrary to thine.

Thou dwelleſt above in the Manſions
of Glory, and we below in Houſes of
Clay.

Thou art Immortal, and thy Day out-
lives all Times; we every Moment go
downwards to our Grave.

Thou art immenſe, and thy Preſence
fills the Heavens; but the greateſt of us,
alas, how little are we!

Two Yards of Air contain us while we
live; and a few Spans of Earth ſuffice us
at our Death.

When,

When, O my God, ſhall theſe Diſtances meet together? When will theſe Extremities embrace each other?

We know they once were thus miraculouſly joined in the Sacred Perſon of thy Eternal Son.

When the King of Heaven ſtoop'd down to the Earth, and grafted into his own Perſon the Nature of Man.

We hope they once again ſhall be happily united in the bliſsful Viſion of thy glorious ſelf.

When the Children of the Earth ſhall be exalted to Heaven, and made Partakers of thy Divine Nature.

But are there no means for us here below? O thou infinitely high and glorious God!

Is there no way to approach towards thee, and diminiſh, at leaſt, this uncomfortable Diſtance?

None but the way of holy Love; which none can attain but by thy free Gift.

Nor muſt we Sinners dare to ask thou ſhould'ſt love us, being infinitely unworthy to be called thy Servants.

Rather let us humbly beg thy Grace that we may love thee, who art ſo many ways worthy of more than our Hearts.

And yet, O deareſt, Lord, unleſs thou firſt love us, and ſweetly draw us by thy gentle Hand; Never

Never ſhall we be ſo happy as to love thee, nor ever happy unleſs we love thee.

O bounteous God! to all thy Favours add this one, of making us eſteem thee above them all.

Be thou to us our God and all things; and make us nothing in our own Eyes.

Be thou our whole everlaſting Delight; and let nothing elſe be any thing to us.

HYMN.

LOrd, who ſhall dwell above with thee,
There on thy holy Hill?
Who ſhall thoſe glorious Proſpects ſee,
That Heaven with gladneſs fill?

Thoſe happy Souls that prize that Life
Above the braveſt here:
Whoſe greateſt Hope, whoſe eag'reſt Striſe,
Is once to ſettle there.

They uſe this World, but value that,
That they ſupreamly love:
They travel through this preſent ſtate,
But place their home above.

Lord

Lord! Who are thoſe that thus chuſe thee,
But thoſe thou firſt didſt chuſe?
To whom thou gaveſt thy Grace moſt free,
Thy Grace not to refuſe.

We of our ſelves can nothing do,
But all on thee depend:
Thine is the Work, and Wages too,
Thine both the Way and End.

O make us ſtill our Work attend,
And we'll not doubt our Pay:
We will not fear a bleſſed End,
If thou but guide our Way.

Glory to thee, O bounteous Lord!
Who giv'ſt to all things Breath:
Glory to thee, Eternal Word,
Who ſav'ſt us by thy Death.

Glory, O bleſſed Spirit to thee,
Who fill'ſt our Hearts with Love:
Glory to all the Myſtick Three,
Who reign one God above. Amen.

Before thou goeſt to Bed, take an Account of thy Carriage this Day, and poſe thy ſelf with theſe following Queries, (which thou mayeſt alſo do every Evening in the Week).

Have

Have I had a higher Eſteem for God to Day then formerly? Has my Soul been breathing and panting after him? Have I ſet him before me in all my Converſation? Have I ventured upon nothing that is diſpleaſing in his ſight?

Has the World had leſs place in my Heart to day? Has my Soul been more intent on Heaven? Have I got further Victory over my corrupt Luſts and Affections to day? Is my Soul further transformed into the Image of God? Are his Ways more pleaſant unto my Soul? With ſeveral other Queſtions which thou mayeſt ask thy ſelf. As thou goeſt to Bed uſe this Ejaculation.

Ejaculation.

O Lord my beſt Performances are infinitely ſhort of what they ſhould be; in all that I do, Sin is preſent with me more or leſs. Be thou graciouſly pleaſed ſo to mortify it in my Soul, that its Sting and Strength may be done away, and that I may ſerve thee in Spirit and Truth, without Interruption, through Jeſus Chriſt our Lord.

Tueſday

Tuesday Morning.

Ejaculation.

LORD, as thy Mercies do ſurround me, ſo grant that my returns of Duty may abound; and let this Day manifeſt my Gratitude by ſetting forth all my Powers to ſerve thee.

HYMN II.

COme, let's adore the gracious Hand,
That brought us to this Light:
That gave his Angels ſtrict Command,
To be our Guard this Night.

When we laid down our wearied Head,
And Sleep ſeal'd up our Eye;
They ſtood and watch'd about our Bed,
To let no harm come nigh.

Now we are up, they ſtill go on,
And guide us through the Day;
They never leave their Charge alone,
Whate'er befets our Way.

And, O my Soul, how many Snares
Lie spread before our Feet!
In all our Joys, in all our Cares,
Some Dangers still we meet.

Sometimes the Sin does us o'ertake,
And on our Weakness win:
Sometimes our selves our Ruine make;
And we o'ertake the Sin.

O save us, Lord, from all those Darts,
That seek our Souls to slay:
Save us from us, and our false Hearts,
Lest we our selves betray.

Save us, O Lord, to thee we cry,
From whom all Blessings spring:
We on thy Grace alone rely;
Alone thy Glory sing.

Glory to thee, Eternal Lord;
Thrice blessed Three in One!
Thy Name at all Times be ador'd,
Till Time it self be done.

Soliloquy.

NOT unto me, O Lord, not unt
me; but to thine own blest Nam
give all the Glory.

Whe

When I have applied my utmoſt Cares, and us'd all the diligence that lies in my Power:

What can I do but look up to thee, and ſecond my Endeavours with Prayers for thy Bleſſing?

When I have implor'd thy Gracious Mercy; and offer'd thee my deareſt Sacrifice to obtain it;

What can I do, but ſubmit my Hopes, and expect the Event from thy free Goodneſs?

I know, and thou thy ſelf haſt taught me; unleſs thou defendeſt the City, the Guard watches in vain.

I know, and my own experience tells me; unleſs thou reach forth thy Hand, I am preſently in danger of ſinking.

Every Moment of my Day ſubſiſts by thee; and every Step I take moves by thy Strength.

If thou denyeſt, who can compel thy Will, or call in queſtion thy Decrees?

Are we not all thy Creatures, O gracious God! and as helpleſs Children hanging at the Breaſt of thy Providence?

Are we not all as Clay in thy Hands, to frame us into Veſſels of what uſe thou pleaſeſt?

Behold I confeſs, O Lord, in thee I live, in thee I move, and have my Being.

All my Sufficiency proceeds from thee, and all my Succeſs depends on thy Favour.

Others may tell me the way I ſhould go; but thou alone canſt enable me to walk.

Others may tell me the way; but even they muſt firſt be taught by thee.

They muſt be mov'd by thee to act that Charity; and ſo all at laſt is reſolved into thee.

Should I preſume, O Lord, to divide thy Grace; and proudly challenge any ſhare to my ſelf.

Thy mighty Truth ſtands up againſt me; and my own Infirmities plainly confute me.

Should'ſt thou ſeverely examine my Heart; and ask who works all Actions therein:

Sure I muſt needs bow down my Head and from my low Duſt humbly ſay;

Nothing am I, O Lord, but what thou haſt made me: Nothing have I but what thou haſt given me:

Only my Sins are entirely my own which, O may thy Grace extinguiſh for ever:

O may all ſelf-preſumption die in me and my whole Confidence live only in thee.

May even my Frailties make me more ſtrong; and my being nothing teach me to be humble.

So ſhall thy Power, O God, be magnified in my Weakneſs; and thy Mercy triumph in relief of our Miſery.

A Prayer.

O God, who art rich in Mercy, who (for the great Love thou beareſt to me, even when dead in Sin) haſt quickned me together with Chriſt; for I confeſs I was dead in Treſpaſſes and Sins, wherein in times paſt I walked according to the Courſe of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience, among whom I alſo had my Converſation in times paſt, in the Luſts of my Fleſh, fulfilling the deſires of the Fleſh, and of the Mind, and was by Nature a Child of Wrath, even as others: But by Grace I am ſaved, and thou haſt raiſed me, and made me ſit in Heavenly Places, in Chriſt Jeſus; grant that in time to come I may ſhew the exceeding Riches of thy Grace, and the Kindneſs towards me, through Chriſt Jeſus; for by Grace I am ſaved, through Faith, and that not of my ſelf;

it is thy Gift, O God; not of Work, left I ſhould boaſt, for I am thy Workmanſhip created in Chriſt Jeſus unto good Works, which thou, O God, haſt before ordained, that I ſhould walk in them: wherefore enable me to remember, that I being in time paſt a *Gentile* in the Fleſh, who was called Uncircumciſion, by that which was called the Circumciſion in the Fleſh, made by Hands; that at that time I was without Chriſt, being an Alien from the Commonwealth of *Iſrael*, and a Stranger from the Covenants of Promiſe, having no hope, and without God in the World; but now in Chriſt Jeſus, I who ſometimes was afar off, am made nigh by the Blood of Chriſt. For he is my Peace, who hath made both one, and hath broken down the middle-wall of Partition between us, having aboliſhed in his Fleſh the Enmity, even the Law of Commandments, contain'd in Ordinances, for to make in himſelf of twain one New Man, ſo making Peace, and that he might reconcile both unto thee, O God, in one Body of the Croſs having ſlain the Enmity thereby; and came and preached Peace to me, which was afar off, and to them that were nigh, for through him we both have an acceſs by one Spirit unto thee, O Father: Now there-

herefore let me no more be a Stranger, ut a Fellow-Citizen with the Saints, and f thy Houſhold, O God, and be built pon the Foundation of the Apoſtles and rophets, Jeſus Chriſt himſelf being the hief Corner ſtone, in whom all the uilding fitly framed together, groweth nto an holy Temple in thee, O Lord; n whom let me alſo be builded together or an Habitation of thee, O God, thro' the Spirit. *Amen.*

Tueſday Evening.

A Prayer.

ALmighty God and merciful Father, who teacheſt me by thine Apoſtle, that Mercy rejoiceth againſt Judgment; I praiſe and glorify thee with all mine Affections, that thou makeſt me find in my Conſcience, the Expoſition of that Holy Doctrine; for when I conſider the general Condemnation of the wicked World, living in natural Enmity againſt thee, and that my ſelf being born in that Condemnation, nevertheleſs it pleaſeth thee to ſpeak Peace to my Soul, and ſeal in my Heart the Remiſſion of my Sins, by

a lively Faith, I am rapt up with an holy Admiration, and deeply touched with Humility, Joy, Gratefulneſs, and Love, looking with bowed Head and fixed Eyes into the depth of thy Mercy. O, what depth of Mercy is it, that thou, great God of infinite Majeſty and Power, haſt given thine own Son to redeem thine Enemies! that thine Eternal Son hath taken my Fleſh, to give me thy Spirit; that he hath ſuffered Death to give me Life; that he hath born the weight of thy Wrath, to give me thy Peace. That whereas I was by Nature a Child of Wrath, I am adopted now into the Rights of thy Children? Father of Mercies, O that I might know thy Mercy enough, to love thee enough! O God of my Lord Jeſus Chriſt, the Father of Glory, *Give me the Spirit of Wiſdom and Revelation in the Knowledge of him*: The Eyes of my Underſtanding being enlightned, that I may know what is the hope of thy calling and what the Riches of the Glory of thine Inheritance in the Saints, and what is the exceeding Greatneſs of thy Power towards us, who believe according to the working of thy mighty Power, which thou haſt wrought in Chriſt. O Chriſt, the great and only Mediator of my Peace with thy Father, how ſhall I ever ſuffi-

ufficiently comprehend the Excellency f thy Love, and the Greatneſs of thy Benefits? I am naturally defiled with niquity, but thou haſt waſhed me in thy Blood. My Sins are a heavy Burthen, ut thou haſt born them upon thine own houlders. I am guilty before the Judi- ial Throne of thy Father, but I am ac- uitted by thine Interceſſion. I am un- ighteous, but thou haſt covered me ith thy Merit. Who ſhall lay any thing o my charge, ſince Chriſt juſtifieth me? And how canſt thou condemn me, if the Righteouſneſs of *Chriſt* be upon me? My God, I am ſo far from expecting Con- demnation for my Sins, that I expect Re- compence for the Righteouſneſs of thy Son, now mine own; and no leſs Re- compence I expect than the Kingdom of Heaven, for no Recompence is too great for the Merit of Jeſus Chriſt, which is mine.

That Harveſt by thy Grace is ſure o me, I truſt, but 'tis yet in the Blade. Yet I feel the Ear ſhooting forth within ne by thy Peace, which paſſeth all Un- derſtanding, whereby I am made certain hat thou art my Father, that Jeſus Chriſt is my Saviour, that thy Kingdom is mine Inheritance.

But becauſe Sin liveth ſtill in me, and

the Fleſh is ſtubborn, the World ſetting upon me, now with Seductions, now with open Hoſtility, and *Satan*'s continual Work is to trouble the Peace of thy Children, by caſting new guilt upon their Conſciences: I beſeech thee, O great Prince of Peace, to come thy ſelf; and take in thy Hands the Reins of my Affections, keeping them in Obedience, under the Empire of thy Spirit; that being ever ruled by him, I may never break Peace with thee by any Rebellion: That being juſtify'd by Faith, I may be ſanctify'd by the ſame: That my Peace being made with thee by the Merits of my Saviour, I may hate Sin, which is the Diſcord and Hoſtility againſt thee bringing trouble to the Conſcience, and ſetting the Soul at Variance with her Self. Let Righteouſneſs and Peace kiſs each other in my Soul; let thy Peace in my Heart bring forth that right uſe, declar'd by thy Word, that thou wilt ſpeak Peace unto thy People, and to thy Saints, that they may turn no more unto Folly: Do this, O God of Peace, for the Love of thy Son our Peace-maker. To whom with thee and the Holy Spirit, that ſealeth thy Peace in our Hearts, be Glory for evermore. *Amen.*

Soliloquy.

STill let me ſing the Mercies of my God; and hold and ſhake a little longer this ſweet Key.

When I alas! lay buried in the Abyſs of nothing; his own free Goodneſs firſt called me into being.

He faſhion'd my Limbs in my Mother's Womb; and fill'd my Nurſe's Breaſt with Milk.

He enlarged my little Steps when I began to go; and carefully preſerved my helpleſs Infancy.

Commanding even his Angels to bear me in their Hands; leſt I daſh my Feet againſt a Stone.

How many Dangers have I happily eſcap'd, and not one of them but was governed by his Providence!

How many Bleſſings do I daily receive; and not one of them but proceeds from his Bounty!

He provided Tutors to inſtruct my Youth; and plant in my tender Mind the Seeds of Virtue.

He appointed Paſtors to feed my Soul; and ſafely guide it in the Ways of Bliſs.

He founded his Church on an immovable Rock; to render our Faith firm and ſecure.

He

He seal'd his Love with Sacraments of Grace, to breed and nourish in the Life of Charity.

All this thou hast done, O merciful Lord! the wise Disposer of Heaven and Earth.

All this thou hast done, and still goest on by infinite ways to gain me to thy Love.

Thou command'st me to ask, and promisest to grant; thou invitest me to seek, and assurest me to find.

Thou vouchsafest even thy self to stand at the door and knock, and if I open, thou entrest and fillest my Heart with Joy.

If I forget thee, thou reneweſt afresh my memory; if I fly from thee, thou still findest some means to recal me.

If I defer my Amendment, thou patiently stayest for me; and when I return, thou openest thy Arms to embrace me.

Surely, O my God! from all Eternity tho hast cast thy Gracious Eye upon me.

Surely thy merciful Hand has signed my Lot; and markt me out for thy everlasting Favours.

I know thy Ways are in the deep Abyss; and none can sound the bottom of thy Counsels.

Yet may I ſafely look on the flowing Streams; and gather this Comfort from their gentle Courſe.

When I was not, thou freely lovedſt me; thou wilt not forſake me now I ſtrive to love thee.

When I had loſt my way, thou ſoughteſt after me; thou wilt not refuſe me, now I ſeek after thee.

Lord, all I have is deriv'd from thee, and all I expect can come from none but thy ſelf.

Accompliſh thine own bleſs'd Purpoſe in me, and finiſh theſe happy Beginnings towards me:

For my Hopes are great, thou haſt choſen me to thy Glory? ſince already thou ſo kindly haſt diſpos'd me by thy Grace.

HYMN.

FAin would my Thoughts fly up to thee.
Thy Peace ſweet Lord to find:
But when I offer, ſtill the World
Lays Clogs upon my Mind.

Sometimes I climb a little Way.
And thence look down below,
How nothing there, do all things ſeem,
That here make ſuch a ſhew.

Then

Then round about I turn my Eyes
To feast my hungry sight;
I meet with Heaven in every thing;
In every thing delight.

I see thy Wisdom ruling all,
And it with Joys admire:
I see my self among such Hopes,
As set my Heart on fire.

When I have thus triumph'd a while,
And think to build my Nest;
Some cross Conceits come fluttering by,
And interrupt my Rest.

Then to the Earth again I fall,
And from my low Dust cry;
'Twas not in my Wing, Lord, but thine,
That I go up so high.

And now, my God, whether I rise,
Or still lie down in Dust;
Both I submit to thy bless'd Will,
In both on thee I trust.

Guide thou my way, who art thy self
My everlasting End;
That every Step, or swift, or slow,
Still to thy self may tend

To Father, Son, and Holy Ghoſt,
One Conſubſtantial Three;
All higheſt Praiſe, all humbleſt Thanks,
Now and for ever be. Amen.

Ejaculation.

O Lord, let my Soul continually look up unto thee; guide and keep me in all my ways from Sin and Iniquity, and ſo repleniſh my Heart with Love to thee, that nothing may be able to take off my Soul therefrom. I bleſs thee for the Mercies of this Day; Preſerve me throughout this Night from all Sin, and let my Reins inſtruct me in the Night-ſeaſons, and my Soul be kept in an holy Frame, through Jeſus Chriſt our Lord. *Amen.*

Wedneſday Morning.

Ejaculation.

O Lord, deliver me from the Corruption of my own Heart, that ſo when I die, this Corruptible may put on Incorruption; let me this Day do ſomething that may add to my comfortabe Departure out of this Life. *Amen.*

HYMN.

HYMN.

OPen thine Eyes, my Soul, and see
Once more the Light returns to thee:
Look round about; and chuse the way
Thou mean'st to travel, o'er the Day.

Think on the Dangers thou may'st meet,
And always watch thy sliding Feet:
Think where thou once hast fall'n before,
And mark the Place, and fall no more.

Think on the Helps thy God bestows,
And cast to steer thy Life by those:
Think on the Sweets thy Soul did feel,
When thou didst well, and so do still.

Think on the Pains that shall torment
Those stubborn Sins that ne'er repent:
Think on the Joys which wait above,
To crown the Head of holy Love.

Think what at last will be thy part,
If thou goest on where now thou art.
See Life and Death set thee to chuse,
One thou must take, and one refuse.

O, my dear Lord, guide thou my Course,
And draw me on with thy sweet Force.

Still make me walk; still make me tend
By thee my way, to thee my End.

All Glory to the Sacred Three,
One undivided Deity.
As it has been in Ages gone,
May now and ever still be done. Amen.

Soliloquy.

COme now, my Soul, and chuſe; for Life and Death are ſet before thee.

Chuſe while thy gracious Lord allows thee Day, leſt the Night of Darkneſs overtake thy Neglect.

Chuſe, but remember thy Eternity is concern'd; and examine well e'er thou makeſt thy Reſolve.

Call all the Pleaſures of the World before thee; and ask if any of them be worth ſuch Pains.

Ask if to ſatisfy ſome irregular Paſſion can recompence the Forfeiture of ſuch Felicities:

Ask if the vain forbidden things thou loveſt, deſerve thy Affection better than thy Maker.

Are they more worthy in themſelves, or beneficial to thee: that thou canſt prefer them before thy Redeemer?

Doſt

Dost thou expect to be quiet by enjoying them? Or everlastingly happy by their Procurement?

Will they protect thee at the Hour of thy Death? Or plead thy Cause at the Day of Judgment?

O no; they but deceive me with a smiling Look: Which I too often have prov'd by dear Experience.

'Tis Heaven alone that yields a true Content; 'tis Heaven alone that fills us with Delight.

Take then away your Flattery, false World; and leave me free for better Thoughts.

Turn thou thy Face to me, dear Jesus, and keep mine Eye still turn'd towards thee.

That I may look continually on thy glorious Beauties; and be ravish'd for ever with the Charms of thy Sweetness.

'Tis thee, chaste Spouse of Souls, 'tis thee alone I chuse; and dedicate my self entirely to thy Service.

Thou art my sole and absolute Lord; be thou my Part and Inheritance for ever.

But, O my dearest Lord, do thou chuse me; and guide my un-instructed Soul to chuse thee.

O make me chuse to love thee, till I come

me to ſee thee; and then I am ſure I nnot chuſe but love thee.

Here we, alas, move ſlowly in the rk led on by the Argument of things t ſeen:

But did we clearly ſee what we ſay e believe, we ſoon ſhould change the curſe of our Life.

Did we but ſee the Damned in their lames or hear them cry in the midſt of eir Torments;

How ſhould we fear to follow them in eir Sins, which we know have plung'd em into all thoſe Miſeries!

How ſhould we ſtrive againſt the next emptation; and caſt about to avoid the anger!

Did we but ſee the Glories of the ints; or hear the ſweet Hymns they ntinually ſing;

How ſhou'd we ſtudy to imitate their ives; which we know have rais'd them o all their Happineſs!

How ſhould we ſeek all Occaſions of mprovement; and make it our Buſineſs o work out our Salvation!

Nay did our Faith but firmly believe he Truths we every Day recite in our reed;

What wou'd we do to attain thoſe Joys! What wou'd we not do to eſcape thoſe orrows!

Would

Would half an hour be too long t
pray? or once a Week too often to fast
Would the Pardon of an Injury be to
hard a Law? Or the making Reſtitutio
too dear a Price?

Durſt we return to our Sin again? O
ſpend our time in Idleneſs and Folly?

Yet is all this as ſure as if we ſaw it
and would move us much, if we ſer
ouſly conſider'd it.

If we conſider what I'm ſure we be
lieve; we ſhould never live as I'm ſu
we do.

Which of us doubts but e'er long w
ſhall all be Duſt? Yet which of us liv
as if we thought to die?

Pity, O gracious Lord, the Frailties
thy Servants; and ſuffer not our Blind
neſs to lead us into Ruin.

Supply our want of Sight, by a livel
Faith; and ſtrengthen our Faith by th
powerful Grace.

Make us remember, 'tis no Children
Sport, to gain or loſe the Kingdom
Heauen.

Make us chuſe wiſely, and purſue ou
Choice; and uſe as well the Means, a
like the End.

O ſet thou right the Byaſs of ou
Hearts; that in all our Motions we may
draw off from the World.

That

That we may ſtill encline towards thee; and reſt, at laſt, in thy holy Preſence.

Thou art our Lord, and we will ſerve thee in Fear; thou art our God, and we will love thee in Hope.

A Prayer.

O God, the Father of our Lord Jeſus Chriſt, who haſt created all things by him, of whom the whole Family in Heaven and Earth is nam'd, and haſt by Revelation made known to the Apoſtle St. *Paul* the Myſtery of Chriſt, which in other Ages was not made known to the Sons of Men, as it is now reveal'd unto his Holy Apoſtles and Prophets, by the Spirit, that the Gentiles ſhould be Fellow-Heirs, and of the ſame Body, and Partakers of thy Promiſe in Chriſt by the Goſpel, whereof he was made a Miniſter, according to the Gift of thy Grace, given unto him, by the effectual working of thy Power; unto him who (in his own Eſteem) was leſs than the leaſt of all Saints, was this Grace given, that he ſhould preach among the Gentiles the unſearchable Riches of Chriſt, and to make all Men ſee, what the Fellowſhip of the Miniſtry, which from the beginning

of

of the World hath been hid to thee, (
God. To the intent, that now unto th
Principalities, and Powers in Heaven
Places, might be known by the Churc
thy manifold Wisdom, O God, accordi
to thy eternal Purpose, which thou did
purpose in Christ Jesus our Lord: I
whom I have Boldness and Access, wit
Confidence by the Faith of him. Fo
this Cause I bow my Knees unto thee,
Father, that thou would'st grant me a
cording to the Riches of thy Glory, to
strengthen'd with Might, by the Spi
in the inner Man, that Christ may dw
in my Heart by Faith, that I, being ro
ed and grounded in Love, may be ab
to comprehend with all Saints, what
the Breadth, and Length, and Depth, a
Heighth, and to know the Love of Chri
which passeth Knowledge; that I m
be filled with all the Fulness of Go
Now unto thee that art able to do e
ceeding abundantly above all that I c
ask or think, according to the Pow
that worketh in me, unto thee be Gl
ry in the Church, by Christ Jesu
throughout all Ages, World without en
Amen.

Wednesd

Wedneſday Evening.

A Prayer.

O Holy Father, and moſt merciful God, grant me the Grace of thy Holy Spirit, whoſe Fruit is in all Goodneſs and Righteouſneſs, and Truth, that I may follow thee as a dear Child, and walk in Love, as Chriſt alſo hath lov'd me, and hath given himſelf for me an Offering and a Sacrifice to thee (O God) for a ſweet ſmelling Savour; but Fornication, and all Uncleanneſs, let it not once be nam'd by me, as becometh a Saint: Neither Filthineſs, nor fooliſh Talking, nor jeſting, which are not convenient, but rather giving of Thanks: For this I know, that no Whoremonger, nor unclean Perſon, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Chriſt, and of God. Let no Man deceive me with vain Words, for becauſe of theſe things cometh thy Wrath upon the Children of Diſobedience. Let me not therefore be a Partaker with them: For I was ſometimes Darkneſs,

Darkneſs, but now Light in the Lord, and ſhould walk as a Child of Light, proving what is acceptable unto thee, O Lord; and have no Fellowſhip with the unfruitful Works of Darkneſs, but rather reprove them; for it is a Shame even to ſpeak of thoſe things that are done by them in ſecret; but all things that are reprov'd are made manifeſt by the Light: For whatſoever doth make manifeſt is Light: wherefore awake thou me from Sleep, and raiſe me from the dead, and Chriſt ſhall give me Light: Grant unto me to walk circumſpectly, not as a Fool but wiſely, redeeming the Time, becauſe the Days are Evil; wherefore let me not be unwiſe, but underſtanding what the Will of the Lord is, and not be drunk with Wine, wherein is Exceſs, but be fill'd with the Spirit, ſpeaking to myſelf in Pſalms and Hymns, and Spiritual Songs, ſinging and making Melody in my Heart to thee, O Lord, giving Thanks always for all things unto thee, O God the Father, in the Name of our Lord Jeſus Chriſt. *Amen.*

Soliloq.

Soliloquy.

LOrd, how ſecure and quiet they live, whom thy Grace preſerves in Innocence!

The Day goes ſmoothly over their Heads, and ſilent as the Shadow of a Dial.

The Spirits of their Fancy run calm and even; and ebb and flow in Obedience to Reaſon.

All their Delight is to think on Heaven; and reckon over the Joys they ſhall one Day poſſeſs.

Till ſome unruly Paſſion preſs to come in, and by its fawning out-ſide gain Admittance.

It promiſes at firſt all Joy, all Happineſs; but ſoon diſcovers its pernicious intent.

Soon it grows bold to undermine their Repoſe, and open a Door to all their Enemies.

So at a little Breach of the City Wall, whole Army pours in their numerous Body:

Enſlaving all that ſubmit to their Violence, and deſtroying all that make head, to reſiſt it.

And ſuch, alas, is their Confuſion when once they have yielded to the firſt Aſſault,

Immediately a Throng of tumultuous Spirits croud into their Heads; and utterly conſume the little Remnant of their Peace.

O the deſtraction of a Life led by Humour; and the miſerable Thraldom of being ſubject to our Paſſions!

How often do they engage us to contend with others; and imbitter all our Days with Strife and Envy.

How often do they quarrel even among themſelves; and raiſe a War in our own Boſoms.

If they by chance agree in one Deſire, they many times vex us with their being diſappointed.

If perhaps they ſometimes ſucceed; they ſeldom produce the expected Content.

If they delight our corrupted Taſte, and we greedily ſwallow their unwholſome Sweetneſs;

Then 'tis alas. they moſt of all undo us, by feeding the Humour of our fatal Diſeaſe.

Vain at the beſt, and ſhort are the Enjoyments of this World; and, after a little Flattery betray us into our Ruin.

Save me, O bleſſed JESUS, or elſe periſh; awake and with thy ſpeedy Mercy reſcue thy Servant.

Send down thy powerful Grace to ſuſtain my Part; and thorowly reduce theſe unquiet Diſorders:

That I again may return to my former Reſt; and conſtantly enjoy an univerſal Peace.

Peace with the Bad, by bearing their Injuries; and with the Good, by conforming to their Virtues.

Peace with my ſelf, by ſubduing Senſe to Reaſon; and with thee, by improving Reaſon with Religion.

HYMN.

LET them go court what Joys they pleaſe,
And gain whate'er they court;
For me I find but little Eaſe,
In all their gayeſt Sport.

Be thou alone but with my Heart,
My God, my only Bliſs:
I ſhall not murmur at my Part,
Nor envy their Succeſs.

They talk of Pleaſure, talk of Gain;
None muſt their Humour croſs:
But well I know their Pleaſure's Pain;
Their greateſt Profit, Loſs.

Let them talk on, and have not we,
Our Gains, our Pleaſures too?
Pleaſures that ſpring more ſweet and free!
Gains that more fully flow!

Nay, well endured, our very Pains
To us a Pleaſure are:
And all our Loſſes turn to Gain;
If Hopes may have their Share.

And ſure they may: Such Hopes as cheer
The Heaven-eſpouſed Breaſt:
Hopes that ſo ſtrangely charm us here,
What will they be poſſeſt?

All Glory to the Sacred Three,
All Honour, Power and Praiſe:
As 'twas at firſt, ſtill may it be,
Beyond the End of Days. Amen.

Soliloquy.

WE are indeed nearer the end of our Life; but what are we nearer the end for which we live?

What have we done, my Soul, to Day, that's truly advancive to our laſt great Home?

Have we encreas'd our Eſteem of Heaven; and ſettled its Love more ſtrongly in our Hearts?

Have

Have we avoided any known Temptation; or faithfully reſiſted, when we could not avoid?

Have we interrupted our cuſtomary Faults; and check'd the Vices we are moſt inclin'd to?

Have we embrac'd the Opportunities of Good, which the Mercy of Providence has offer'd to our Hands?

Have we induſtriouſly contrived Occaſions to improve, as we are able, our ſelves and others?

Alas, dread Lord, what do we ſee; when ſeriouſly we look into our guilty ſelves!

When we reflect upon our former Years; nay even the Follies of this one Day.

So many Hours miſpent in nothing; ſo many abus'd in worſe than nothing.

Pardon, O meek Redeemer, what our Paſſions have done; and favourably ſupply what our Weakneſs has omitted.

Make us hereafter more carefully watch, that our Time unprofitably ſlide not away.

Make us ſelect every Day ſome fit Retreat, to ſtudy the Knowledge of our ſelves and thee:

Our selves, to correct our many Infirmities; and thee to adore thine infinite Perfections.

HYMN.

AND do we then believe,
There is a World to come;
Where all this World shall summon'd be,
To take their final Doom?

Is there a Heaven indeed,
To crown the Innocent?
Is there a Hell, and horrid Pains,
The Wicked to torment?

Are those Eternal too,
And never to have End?
Shall never those Delights decay,
Those Sorrows never mend?

Good God! Is all this true?
And sure most true it is;
And yet we live as if there were
Nothing so false as this.

O quicken, Lord, our Faith,
Of these great Joys and Fears:
And make the last Day's Trumpet be
Still sounding in our Ears.

Still may this glorious Hope
Shine bright before our Eyes:
We ſhall at laſt go up to meet.
Our JESUS in the Skies.

Come, JESUS, come, and take
Our baniſh'd Souls to thee;
Come quickly, Lord, that in thy Light
Our Eyes thy Light may ſee.

Glory to thee Great God,
One Coeternal Three:
As at the firſt Beginning was
May now and ever be. Amen.

Ejaculation.

O God, who in thy Mercies makeſt eaſy the laborious Courſe of our Lives with convenient Reſt, give me, for thy Name's ſake, Grace to improve this Mercy, compoſing my Soul more ſatisfy'dly to reſt, by a faithful Recollection every Evening how I have ſpent the Day; and grant, that reflecting with hearty Contrition on every Step I have gone aſide, and with thankful Acknowledgment on thoſe thou haſt led me aright, I may henceforth be more wary of my wandering Inclinations, and may be more watchful, through Jeſus Chriſt our Lord. *Amen.*

Thurſday Morning.

Ejaculation.

O Lord, thou who haſt at this time rais'd my Body from Natural Sleep, keep and preſerve my Soul from all ſpiritual Slumber, and grant that I may watch and pray, that I may not enter into Temptation Guide and preſerve me from all Evil this Day, and all the Days of my Life, through Jeſus Chriſt our Lord, *Amen.*

HYMN.

With all the Powers my poor Soul hath,
Of humble Love, and loyal Faith;
Thus low, my God, I bow to thee,
Whom too much Love hath'd lower for me.

Down, huſie Senſe; Diſcourſes die;
And all adore Faith's Myſtery:
Faith is my Skill, Faith can believe,
As faſt as Love new Laws can give.

Faith is my Eye, Faith ſtrength affords:
To keep pace with thoſe powerful Words:

And

And words more ſure, more ſweet than they,
Love could not think, Truth could not ſay.

O dear Memorial of that Death,
Which ſtill ſurvives and gives us Breath!
Live ever Bread of Life, and be
My Food, my Joy, my All to me.

Come glorious Lord my Hopes encreaſe;
And fill my Portion in thy Peace:
Come hidden Life, and that long Day,
For which I languiſh, come away.

When this dry Soul thoſe Eyes ſhall ſee,
And drink the unſeaſon'd Source of Thee:
When Glory Sun Faith's Shade ſhall chaſe,
And for thy Veil, give me thy Face.

Soliloquy.

THus does our gracious Lord invite; and ſhall we not go? Shall Sinners dare to ſit down at his Table?

Thus he invites, and ſhall we not go? Shall we Wretches preſume to refuſe his Call?

Riſe then, my Soul, and take thy ſwifteſt Wings, and fly to the Preſence of this great Myſtery.

Soon as thou comeſt, bow low thine Head, and humbly adore our gracious God.

Our God, who is come thus far to meet us, and brings along with him a whole Heaven to entertain us.

Ariſe, and leave the the World behind thee, and run with Gladneſs to ſalute thy Lord

Enter the Palace of that admirable Tabernacle, the Houſe of his own moſt glorious Reſidence.

There we ſhall by Faith ſee the Eternal Word, that deſcended from Heaven to become Man for us.

There we ſhall ſee the Lord of Glory, repreſented by the viſible Signs of Bread and Wine.

There we ſhall ſee the Prince of Peace ready to reconcile us with his Father.

Can we acknowledge thy ſupreme Veracity, and not believe (were they poſſible) ſtill greater Wonders?

Can we behold ſuch wonderful and peerleſs Love, and our Souls not melt within us?

None but a more than infinite Goodneſs would ever have imparted ſo dear, and tender, and rich a Bleſſing.

Soliloq.

Soliloquy.

LOrd, who are we, unworthy Sinners, that thus thou regardeſt our wretched Duſt?

What is all the World compar'd to thee, that thus thou ſeemeſt to diſregard thy ſelf?

'Twas for our ſakes, and to draw us to thy Love, that thou tookeſt our Nature upon thee.

'Tis for our ſakes, and to ſpare the Infirmity of our Nature; that thou makeſt uſe of theſe Cymbols.

Bleſſed, O JESUS, are thoſe that ſee thee by Faith, and the Soul that reverently adores thee:

Bleſſed yet more is the Heart that deſires thy coming; and longs to ſee thee in thy beauteous ſelf.

O thou Eternal Lord of Grace and Glory; our Joy and Portion in the Land of the Living!

What haſt thou there prepar'd for thy Servants; who beſtoweſt ſuch Pledges of thy Bounty here!

What doſt thou there reſerve in thine own Kingdom, who giveſt ſo much in this Place of Baniſhment!

How

How will thy open Vision transport our Souls; when our dark Faith yields such Delight!

Nothing on Earth so sweet, as to kneel whole Hours before thee, and one by one consider thy innumerable Mercies.

What must it be in Heaven to shine continually before thee; and one by one contemplate thy unspeakable Glories!

O my ador'd Redeemer; When will that happy Day appear, that mine Eyes may behold thee without a Veil?

When will these Clouds and Shadows pass away; that thy Beams may shine on me in the full Brightness?

Object not against me, dearest Lord, that none can see thy Face and live.

Those Fears thy Love has chang'd, and all my Hope is now to live by seeing thee.

Say not, O thou mild and gracious Majesty! If I approach thy Presence, I must die:

Rather instruct me so to die, that I may live for ever in thy Presence.

A Prayer.

BLessed and Glorious Lord God, thy Mercies are infinite, and thy Long-suffering and Patience exceeding great,

else

elſe had not I, a poor wretched miſera-able Sinner, been ſpar'd ſo long, con-ſidering my many Provocations againſt thee, in Thought, Word, and Deed; but thou haſt exalted thy Mercy above all thy Works, and of thine infinite Good-neſs haſt preſerv'd me this Night, and given me the Light of this Day: Lead me, I beſeech thee, O *Lord*, and guide me this Day in the Way of all Truth and Righteouſneſs; and ſo govern all my Actions, that I may not run into any Sin or Danger; but that all my Actions may tend to thy Glory, and the Diſcharge of my Duty in my *Life* and Converſation: Defend and Deliver me alſo from all Temptations and Afflictions in this ſinful World, and from all mine Enemies, and from all the Deceits and Dangers of Satan, the deadly Enemy of Mankind: Kindle in my Heart and Affections a fervent Zeal to do thy Will; and let me embrace thy Holy Word, and walk in thy Ways; ſtrengthen me with thy Holy Spirit, boldly and conſtantly to profeſs the Honour and Service of thy Great Name. O *Lord*, ſtrengthen my great Faith; kindle it more and more in Love and Fervency towards thee, and in all Chriſtian *Love* towards my Neighbour. Give me to be content with whatever

State

State thou in thy Goodneſs meaſure unto me, and the ſober uſe thereof, and to be thankful for them. Keep my wandering Will and Affections from all evil Thoughts, my Tongue from Profane and Lewd Speeches, my Body and every Part thereof from all ſinful Actions. Let my Love, Delight, Hope and Confidence be only upon thee, and grant that I may lead my whole Life and Converſation ſo, that I may live in thy Fear, and die in thy Favour; that I may alſo riſe again to live for ever and ever with my Lord Jeſus. *Amen.*

Thurſday Evening.

A Prayer.

O Heavenly Father, the Giver of all good Things, and the Protector of all thoſe that love thee, I yield thee moſt humble and hearty Thanks, not only for keeping and preſerving me this Day, but alſo all my Life, that neither Enemies have prevail'd againſt me as they might, or any other Danger which in this Life is incident to Mankind, hath overcome me; but that thou, as a loving Father, and careful

careful Provider, haſt provided for me all Things that are neceſſary; for which thine ineſtimable Love I cannot ſufficiently praiſe thee. O Lord, forgive me mine Offences, which I have this Day committed againſt thy Holy Majeſty: Pardon them for Chriſt's ſake, and vouchſafe me thy Grace to amend my Life, and to return unfeignedly unto thee, in ſerving of thee: And ſince I cannot have a Being without thy continual Protection, be pleas'd to extend the ſame towards me, a wretched Creature, this Night, that I may take my Reſt with thee until the Morning; and that I may then give my ſelf to the fulfilling of my Duty, and the diſcharge of my Calling, and the doing of thy Will unto my Life's end. Hear me, I beſeech thee, for theſe things, and for all things neceſſary for me, and for all others whom thou haſt commanded me to pray for, even for ſuch as are in any kind of Affliction in Body or Mind. O Lord, ſtrengthen them, and keep them and me, and keep me and mine this Night, and for evermore. All which I humbly beg of thy holy Majeſty in and through Jeſus Chriſt our Lord. *Amen.*

Solilo-

Soliloquy.

WHO will give me this happy Favour; that I may find my God alone?

That I may find him in the silence of Retirement: where the Noise of this World can no way interrupt us:

But that my God may speak to me, and I to him; as dearest Friends converse together:

That I may unfold before him all my Wants; and freely ask the Charity of his Counsel.

What shall I do, O my gracious *Lord*, to be happy here? What shall I do to be happy hereafter?

Nature has already thus far taught me, that in all I undertake, I seek my own Good.

Only I have cause to fear, I may mistake that Good, and set up an Idol instead of thee,

Unless my God vouchsafe to instruct me, and shew my Soul its true Felicity.

Hark, how the Eternal Wisdom gives the Advice; and let every Word sink deep into thy Soul.

Seek with thy first Endeavours the Kingdom

Kingdom of Heaven; and all things elſe ſhall be added to thy Wiſh.

Love with thy whole Affections the Enjoyment of thy God; and all things elſe ſhall conſpire to thy Happineſs.

All theſe, my Lips confeſs, are excellent Truths; but when, O my God, ſhall my Life confeſs them?

When ſhall I perfectly overcome my Paſſions; and guide them ſo, that they may draw me to thy Light?

While they are mine, alas, I cannot govern them; behold, dear Lord, I offer them all to thee.

Check thou their lawleſs Motions by thy Grace, leſt they violently carry me away from my Duty.

Wean thou my Heart from the Follies of this World; and quicken its Appetite to thy ſolid Joys:

That I may hunger and thirſt perpetually after thee; and thoſe glorious Promiſes thou haſt made to thy Servants.

That my whole Soul may ſeek thee alone; ſince thou alone art all my Heaven.

Soli-

Soliloquy II.

WHEN, O my Soul, shall thy God find thee alone, free from those busie Thoughts that fill thy Head?

O with what ready Charity would he then instruct thee, and let thee into his blessed Secrets!

Himself would become thy familiar Guest, and dwell with thee in perpetual Joy.

Lord, thou must enter first, and chase those Fancies away, and consecrate my Soul a Temple to thy self.

Take thou entire Possession, and hold it fast for ever, and suffer not the Enemies of my Peace to return.

Sit thou as Sovereign King, and absolutely command, for thy Government is mild, and thy Rewards are infinite.

What hast thou promis'd, gracious Lord, to him that receives thee with an humble Love!

All that's contain'd in those sweet and mystick Words, *He dwells in me, and I in him.*

O blessed Words, if once my Soul can say, *He dwells in me, and I in him.*

He is my refuge in all Temptations; He is my Comfort in all Distresses.

He is my Security against all Enemies; *He dwells in me, and I in him.*

What

What can an infinite Bounty give greater than it ſelf? And what can an empty Creature receive greater than his God?

O glorious God, my Life, my Joy, and the only Center of all my Hopes!

Were my unſteddy Soul once united to thee; or once had reliſh'd the Sweetneſs of thy Preſence:

How would all other Company ſeem dull and tedious; and the whole World be bitter to my Taſte!

How would my Thoughts cleave faſt to thee; and gladly ſeal this everlaſting Covenant!

If thou, O Lord, wilt dwell with me, my Heart ſhall continually attend on thee.

Night and Day will I ſing thy Praiſes; and all my Life long adore thy Mercies.

HYMN.

COME, my Thoughts, that fondly fly,
At every Toy which paſſes by;
Spending ſo your Strength in vain,
While what you court you ne'er can gain.

Come fond Man, who ſure muſt be
Quite tir'd with all this Life can ſee;
Loſing oft thy hope and Time:
Come take Advice of this plain Rhime.

Seek

Seek no more abroad thy Rest;
But seek at home in thine own Breast:
Let thy Mind from Guilt be clear;
Then look for all thy Comfort there.

With thy self and with thy God,
Delight to make thy chief Abode:
There repose secure and free;
And no Mischance can trouble thee.

Should Death it self thy Walls assail,
Still thou art safe, and canst not fail:
Still thy Soul's thine own, and she
To a new House remov'd shall be.

New and lasting there above,
All built and furnisht with pure Love:
There shall this Mud-wall of thine,
Repair'd, the brightest Stars out-shine.

There thy Lord, who feeds thee now
With his own Flesh, will more bestow:
He came down, to be like thee;
Thou shalt go up, and like him be.

King of Glory! King of Peace!
May these my Praises never cease;
Still may I adore thy Throne,
Still bow and sing to thee alone. Amen.

Eja-

Ejaculation.

O Lord, let not this vain World take up my Thoughts, but make such a glorious Diſcovery of thy glorious Majeſty, as may attract my whole Thoughts and Affections to thee; that nothing may be able to ſeparate me from the Love of God which is in Chriſt Jeſus. *Amen.*

Friday Morning.

Ejaculation.

O Lord, who haſt taught us that Fleſh and Blood cannot enter into the Kingdom of God, give me Grace ſo to curb and reſiſt its Motions, that I may wholly follow the Dictates of thy Holy Spirit, and may be mortify'd to all the Pleaſures of this Life, that I may be fitted for a better, through Jeſus Chriſt. *Amen.*

Soliloquy.

TO thee, O God, we owe our whole ſelves; for making us after thine own Image.

To thee, O Lord, we owe more than our ſelves; for redeeming us with the Death of thine only Son.

Nor were our Ruins ſo ſoon repaired; as at firſt our Being was eaſily produc'd.

Thy Power to create us ſaid but one Word; and immediately we became a living Soul.

But thy Wiſdom to redeem us, both ſpake much, and wrought more, and ſuffered moſt of all.

To redeem us, he humbled himſelf to this low World; and all the Infirmities of our miſerable Nature.

He patiently endured Hunger and Thirſt; and the Malicious Affronts of enrag'd Enemies.

How many times did he hazard his Life, to ſuſtain with Courage the Truths of Heaven!

How many Tears did he tenderly weep, in Compaſſion of his blind ungrateful Country!

How many Drops of Blood did he ſhed

ſhed in that doleful Garden, and on the bitter Croſs!

The Croſs, where after three long Hours of Grief and Shame and intolerable Pains.

He meekly bow'd his fainting Head; and in an Agony of Prayer yielded up the Ghoſt.

So ſets the glorious Sun in a ſad Cloud, and leaves our Earth in Darkneſs and Diſorder:

But goes to ſhine immediately in the other World; and ſoon returns again, and brings us Light.

And ſo doſt thou, dear Lord, and more, thy very Darkneſs is our Light. I

'Tis by thy Death we are made to live; and by thy Wounds our Sores are heal'd.

O my ador'd Redeemer, who took'ſt upon thee all our Miſeries, to impart to us thine own Felicities:

Can we remember thy Labours for us, and not be convinc'd of our Duty to thee?

Can our cold Hearts recount thy Sufferings; and not be inflamed with the Love that ſuffer'd?

Can we believe our Salvation coſt thee ſo dear; and live, as if to be ſav'd were not worth our Pains?

Ingrate-

Ingrateful we, how do we ſlight the Kindneſs of our God! How careleſsly comply with his gracious Deſigns!

For all his Gifts he requires no other Return, than to hope ſtill more, and deſire ſtill greater Bleſſings.

For all his Favours he ſeeks no other Praiſe, than our following his Steps to arrive at his Glory.

O Glorious JESUS! Behold to thee I bow, and humbly kiſs the Duſt in honour of thy Death.

Behold thus low I bow, to implore thy Bleſſing; and the ſure Aſſiſtance of thy ſpecial Grace.

That I may wean my Affections from all vain Deſires; and clear my Thoughts from all impertinent Fancies.

Then ſhall my Life be entirely dedicated to thee; and all the Faculties of my Soul to thy holy Service.

My Mind ſhall continually ſtudy thy Knowledge; and my Will grow every Day ſtronger in thy Love.

My Memory ſhall faithfully lay up thy Mercies; and both Tongue and Heart ſhall ſing for ever.

HYMN.

HYMN.

TUne now your ſelves my Heart-ſtrings,
Let us aloft our Voices raiſe: (high,
That our loud Song may reach the Skie,
And there preſent to Thee our Praiſe.

To Thee, bleſt JESUS, who cam'ſt down
From thoſe bright Spheres of Joy above;
To purchaſe us a dear bought Crown,
And woo our Souls t' eſpouſe thy Love.

Long had the World in Darkneſs ſat;
Till Thou and thy All-glorious Light
Began to draw from Heaven's fair Gate,
And with thy Beams diſpel their Night.

We too, alas! who there had ſtood,
As common Slaves in the ſame Shade;
But Mercy came, and with his Blood,
Our general Ranſom freely paid.

For all the Spite of all the Jews,
Nor Death it ſelf could him remove:
Still he his bleſt Deſign purſues;
And gives his Life to take our Love.

And now, my Lord, my God, my All!
What ſhall I muſt in thee admire?

That Power which made the World, and ſhall
The World again diſſolve with Fire?

O no, thy ſtrange Humility;
Thy Wounds, thy Pains, thy Croſs, thy Death
Theſe ſhall alone my Wonder be,
My Health, my Joy, my Staff, my Breath

To thee, great God! to thee alone,
Three Perſons in one Deity;
As former Ages ſtill have done,
All Glory now and ever be. Amen.

A Prayer.

O Eternal God, my merciful and loving Father in Chriſt Jeſus our Lord, I render unto thy Majeſty due Praiſe and Thanks for thy Fatherly Goodneſs, in protecting me this Night from many Dangers and Damages which might juſtly have hapned unto me, if thou ſhould'ſt ſtrictly have obſerved what I have deſerved, and how I have ſinned againſt thy Law; and now (I beſeech thee) to keep and protect me this Day alſo: Preſerve me and mine in thy Fatherly Providence, and all thoſe that depend upon them; Have mercy upon me (O God) have Mercy upon me

and of thy wonted Goodneſs, forgive me all my Tranſgreſſions, eſpeecially thoſe which I have committed this Night againſt thy ſacred Majeſty. Shew me the light of thy Countenance, and let me find Comfort in the Remorſe of my Conſcience.

Bleſs me (O Lord) and water me with the Dew of thy Bleſſings, and let the Drops of thy Son's Blood ſhed for my Sins, (and yet crying for Mercy) diſtill into my Heart by a lively Faith for the comfort of my Soul, and the amendment of my Life.

I beſeech thee (O Lord) take from me all manner of Darkneſs, Unbelief, Infidelity, Carnal Luſts and Affections, and ſo ſtrengthen me with thy Grace, that the Bark of my weak Faith ſink not through the Storms of Satan's Temptations, nor my Hopes be overturned through the weight of my Unworthineſs, nor any of thy good Graces extinguiſh'd or blemiſh'd by the ways of a wicked Converſation. Enter thy Judgments into the Tables of my Heart, that I may be content to ſet apart ſome time to muſe on all thy Commandments; and that I may have more earneſt Delight in Meditation of thy Sacred Word, than the Kings of the Nations take to reflect

on their great Authority. Be mindful of me, when I happen to forget my ſelf, and think upon me, O Lord, at all times.

Keep me (O) Lord, this Day, preſerve me and mine, that we be neither turned aſide to the Right or Left-hand; but grant us thy Help and Aſſiſtance, that we may improve this Day to the ſhewing forth of the Honour and Glory of thy Holy Name, and the managing of our worldly Buſineſs in thy fear, through Jeſus Chriſt our Lord and only Saviour. *Amen.*

Friday Evening.

A Prayer.

O Moſt Mighty Lord God, and moſt merciful and loving Father, in thy Son Jeſus Chriſt, I ſinful Creature, am bold to return unto thee all poſſible Praiſe and Thanks for all thy great and manifold Favours, which thou in thy Mercy haſt from time to time vouchſafed unto me a ſinful Wretch, who am full of Sin and Iniquity. I beſeech thee favourably to hear my imperfect Prayers,

and to grant my Requeſts and needful Suits, which I make unto thee at this time; Forgive me, I entreat thee, good Father, all the Sins that I have committed from day to day againſt thy divine Majeſty, and ſuffer me not, O *Lord*, to offend thee any more hereafter, that neither Sin nor Satan, nor any unruly Paſſions may have dominion, or reign any longer in my mortal Body; for I confeſs, I have herein done wickedly, and have broken all thy Commandments, for which, thou mighteſt in thy ſecret Juſtice, puniſh me both in Soul and Body with Eternal Death. Beſides, thoſe Sins which I have this Day committed, forgive me, O *Lord*, all my Sins paſt; and bleſſed be thy Name, that thou haſt kept me this Day in my going out, and in my returning home. O *Lord*, watch over me this Night, and be thou my Defence and Protection from all Dangers, Caſualties and Troubles; Grant that I be not overcome with any Fantaſies and Dreams, or other Temptations, but that I may fully ſet my Mind upon thee, love thee, fear thee, and reſt in thee: And thou, O *Lord*, waken me again in due time, that I may behold the Light of the next Day to my Comfort; ſtill prepare my Heart and Mind to thy Service every

Day, and my whole Life time in Truth and Sincerity, that when I have run the ſhort race of this mortal Life, thou may'ſt be pleaſed to call me to be partaker of a better, and I ſo may live and die, and ever remain with thee in thy Heavenly Kingdom, through Jeſus Chriſt our only Lord and Saviour. *Amen.*

Soliloquy.

MY Soul, when thou art thus retir'd alone; and fitly diſpos'd for quiet Thoughts,

Never let the Greatneſs of another moleſt thy Peace, nor his proſperous Condition make thee repine.

Say not in thy Heart, Had I that fair Eſtate, or were intruſted with ſo high a Place,

I ſhould know how to contrive things better, and never commit ſuch groſs Miſtakes.

Tell me, How doſt thou manage thine own Employments, and fit the little room thou holdeſt in the World?

If thou haſt leiſure art thou not idle, and ſpendeſt thy precious time in unprofitable Follies?

If thou art buſy, art thou not ſo too much? And leaveſt no time to provide for thy Soul?

Do thy Riches make thee wiſe, and generouſly aſſiſt the innocent Poor?

Does thy Poverty make thee humble; and faithfully labour for thy little Family?

Doſt thou in every State give Thanks to Heaven; and contentedly ſubſcribe to its ſevereſt Decrees?

Canſt thou rejoycingly ſay to God, O my ador'd Creator! I'm glad my Lot is in thy Hands?

Thou art all Wiſdom, and ſeeſt my Wants: Thou art all Goodneſs, and delighteſt to relieve me.

Under thy Providence I know I am ſafe; whatever befalls me, thou guideſt to my Advantage.

If thou wilt have me obſcure and low, thy bleſſed Will, not mine be done.

If thou wilt load my Back with croſſes, & imbitter my days with grief or ſickneſs, Still may thy bleſſed Will, O Lord be done; ſtill govern thy Creatures in thine own beſt way.

Place where thou pleaſeſt thy other Favours, but ſecure to my Soul a Portion in thy love,

Take what thou wilt of the things thou haſt lent me, but leave in my Heart the Poſſeſſion of thy ſelf.

Let others be preferr'd, and me neglected; let their Affairs ſucceed, and mine miſcarry.

Only one thing I humbly beg, and may my gracious God vouchsafe to grant it.

Cast me not away from thy Presence for ever, nor wipe my Name out of the Book of Life.

But my Eternal Hopes, let them remain, and still grow quicker as they approach their end.

HYMNS

'TIS not for us, and our proud Hearts,
O mighty Lord! to chuse our Parts;
But act well what thou giveſt:
'Tis not in our weak Power to make
One Step o' th' way we undertake,
Unleſs thou us relieveſt.

What thou haſt given, thou can'ſt take,
And, when thou wilt, new Gifts can'ſt make;
All flows from thee alone;
When thou did'ſt give it, it was thine;
When thou retook'ſt it, 'twas not mine;
Thy Will in all be done.

It might perhaps too pleaſant prove,
Too much attractive of my Love;
To make me leſs Love Thee.
Some things there are, thy Scriptures ſay,
And Reaſon proves it that Heaven and they
Do ſeldom well agree.

Lord! let me then ſit calmly down,
And reſt contented with my own,
That is what thou alloweſt:
Keep thou my Mind ſerene and free,
Often to think on Heav'n and thee,
And what thou here beſtoweſt.

There let me have my Portion, Lord!
There all my Loſſes be reſtor'd,
No matter what falls here:
Is't not enough that I ſhall ſing,
And love for ever my bleſs'd King,
Whoſe Goodneſs brought me there?

Great God as thou art One, may we,
With one another all agree,
And in thy Praiſe conſpire:
May Men and Angels joyn and ſing
Eternal Hymns to thee their King,
And make up all one Quire.

Ejaculation.

O Lord do thou ſo enlighten my Soul, that by Faith I may ſee greater Riches in the Croſs of Chriſt, than in all the Treaſures of this World; that if ever it pleaſe thee to call me out to ſuffer for thy Name, I may count it the greateſt Honour that could be put upon me, that I may overcome in and through

him who loved us, and gave his Life for us, and be received into those Blessed Mansions above which he hath prepared for us. *Amen.*

Saturday Morning.

Ejaculation.

O Lord, give me in every thing I do to have Death and Judgment in my Eye, that I may not hazard upon any thing that I would be afraid to do if I expected to die next moment, that so I may keep my self from Sin and Iniquity, and make it my great Endeavour to advance every Day in Holiness, through Jesus Christ our Lord. *Amen.*

HYMN.

HARK my Soul, how every thing
Strives to serve our Bounteous King;
Each a double Tribute pays,
Sings its part, and then obeys.

Nature's chief and sweetest Quire,
Him with chearful Notes admire:
Chanting every Day their Lauds,
While the Grove their Song applauds.

Though

Though their Voices lower be,
Streams have too their Melody;
Night and Day they warbling run,
Never pauſe but ſtill ſing on.

All the Flowers that gild the Spring,
Hither their ſtill Muſick bring:
If Heaven bleſs them, thankful they
Smell more ſweet, and look more gay.

Only we can ſcarce afford,
This ſhort Office to our Lord:
We, on whom his Bounty flows,
Always gives and never owes.

Wake for ſhame my ſluggiſh Heart,
Wake, and gladly ſing thy Part;
Learn of Birds, and Springs, and Flowers,
How to uſe thy Noble Powers.

Call whole Nature to thy aid,
Since 'twas he whole Nature made;
Joyn in one Eternal Song,
Who to one God all belong.

Live for ever glorious Lord!
Live by all thy Works ador'd:
One in Three, and Three in One,
Thrice we bow to Thee alone. Amen.

Soli-

Soliloquy.

BLeſſed are they who ſo improve their time, that they leave none for idle and unprofitable Thoughts.

Bleſſed are they whoſe Buſineſs, though never ſo urgent, does not hinder them from looking into their own Souls.

But more happy are they, who in all their Labours have their Thoughts running out on the Joys above.

Who are inceſſantly working out the Work of their Salvation, making their Calling and Election ſure.

And while their Bodies are bowed down with Labour, can raiſe up their Minds to Heaven.

And while they are tied to their Beds with Sickneſs, can yet move on towards their Eternal Reſt.

Often they rejoyce with themſelves alone, and ſilently ſay in their contented Hearts;

Here we, alas, are narrowly confined, and our time entertained with trivial Affairs.

But hereafter we expect an unbounded Enlargement; and the ſame glorious Office with the Bleſſed Angels.

Here we are ſubject to a Thouſand Miſeries;

ſeries; and the moſt proſperous Life is vain and ſhort.

But hereafter we expect an Infinity of Joy, and the ſolid Pleaſures of Heaven for ever.

I too, O gracious Lord, who now adore Thee; and in thy Preſence thus ſing to Thee.

I humbly pray Thee, guide me in the middle Path, that I never decline to any vicious Extreams.

Deliver me from the ſtormy Sea of Buſineſs, and the dead Water of a ſlothful Life,

Leſt I be caſt away by forgetting Thee; or become corrupted by neglecting my ſelf.

Make me, ſometimes at leaſt, recollect my Thoughts; how much ſoever my Condition diſtract me.

Make me look up with Confidence in my God; how low ſoever our Afflictions depreſs us.

Make me look up to the Eternal Mountains; and feed my Soul on this ſweet hope.

The Day will come, when out of this dark World, I ſhall joyfully aſcend to that beauteous Light.

The Day will come, and cannot be far off; when I ſhall reſt for ever in the Boſom of Bliſs.

Soliloquy

Soliloquy.

HAppieſt of all, O Lord, are they whoſe very Buſineſs is thy Service. Who not only beſtow an interrupted Glance, but ſteadily fix their Eyes on Thee.

Who not only viſit thy Houſe ſometimes; but Night and Day dwell in thy Preſence.

If the Sun riſe, it finds them at their Prayers, and when it ſets, leaves them at the ſame ſweet Taſk.

Every Place is a Church to them; and every Day a holy Sabboth.

Every Object an Occaſion of Piety; and every Accident an Exerciſe of Virtue.

Do they behold the beauteous Stars? they preſently adore their great Creator.

Do they look down on the fruitful Earth? they inſtantly begin to praiſe his Bounty.

Let War or Peace do what they will; and the inconſtant World reel up and down;

They paſs through all as unconcerned, and ſmoothly go on their regular courſe.

Looking ſtill up to that glorious Life above;

above; and entertaining this preſent in Hope and Solitude.

If they depart ſometimes from their proper Center; and forſake a while their beloved Retirement;

'Tis to approach and give Light to others; and inflame ſome cold or lukewarm Heart.

While they are thus abroad, their Minds are at home with thee; and nothing can divide them from thy dear Preſence.

Yet do they wiſely make haſte to return; and enjoy thee alone in their little Cell:

There thou receiveſt them as familiar Friends, and freely admitteſt them to thy ſecret Sweetneſs.

Thou giveſt them a Taſte from thine own full Board; and overfloweſt their Hearts with the Wine of Gladneſs.

Often they feel a little Beam from Heaven ſtrike gently, and fill their Breaſts with Light.

Often that gentle Light is kindled into Flame, and chaſtly burns with pure Deſires:

Deſires that ſtill mount up and aim at Thee, the ſupernatural Center of all their Hopes.

O happy State of reverend Diſcipline!

free

free from the Cares and Tumults of this World:

Free from the dangerous Allurements of Sin; and perpetually follicited with Engagements to Virtue.

Where they live in Purity, and quickly rise, and make swift Advances in the way to Heaven.

Where they live in Purity, and die with Confidence; and go to sing among the Quires of Angels.

Blest Providence! who governest all things in perfect Wisdom; and assignest to every one his proper place:

If Thou hast pleased to dispose our Lives in Circumstances less favourable than these:

O let thy powerful Hand supply our Wants, and lead us on in our low Path:

That, at least, afar off we may follow them, who strive to tread so near thy Steps:

So shall we too, though slowly, arrive at the rich Inheritance of that holy Land:

So shall we gladly enter those blissful Gates; and dwell for ever in the City of Peace.

HYMN.

HYMN.

MY God to Thee our selves we owe,
And to thy Bounty all we have:
Behold to Thee our Praises bow,
And humbly thy acceptance crave.

If we are happy in a Friend,
That very Friend 'tis thou bestow'st:
His Power, his Will, to help our end,
Is just so much as thou allow'st.

If we enjoy a free Estate,
Our only Title is from Thee:
Thou mad'st our Lot to bear that rate,
Which else an empty Blank would be.

If we have health, that well tun'd ground,
Which gives the Musick to the rest:
It is by Thee our Air is sound,
Our Food secur'd, or Physick blest.

If we hope one day to view,
The Glories of thy blissful Face:
Each Drop of that refreshing Dew,
Must fall from Heav'n and thy free Grace.

Thus then to thee our Praises bow,
And humbly thy acceptance crave:
Since 'tis to Thee our selves we owe,
And to thy Bounty all we have.

Glory

Glory to thee, great God alone,
Three Perſons in one Deity!
As it has been in Ages gone,
May now and ſtill for ever be. Amen.

A Prayer.

MOſt merciful Father, when I compare mine Iniquity with the greatneſs of thy Benefits, I feel in my Heart a compound of humble Repentance and hearty Thankfulneſs: For what am I by Nature but a Child of Wrath, conceived in Iniquity? Which Original Corruption I have ſince increaſed, with Innumerable actual Trangreſſions. And yet, O Lord, where Sin abounded, thy Grace hath much more, and thine infinite Love hath prevented me, when I was thine Enemy. Lord, who am I, that thou great Maker and Sovereign of Heaven and Earth, poſſeſt with infinite Glory, and dwelling in a Light not to be approach'd unto, would'ſt grace me ſo much as to make me one of thy Children, and enrich me with the Inheritance of thy Kingdom; that thou wouldeſt give me thy beloved Son for the Price of my Redemption, which I may preſent unto thee by Faith; that thou wouldeſt give me thy good Spirit

to

to ſeal my Adoption, and work my Regeneration, and ſay to my Soul, Soul, I am thy Salvation.

With what wonders of Mercy was that Salvation purchaſed for me! Thine only Son in whom thou art well pleaſed, muſt put on an infirm fleſh like unto mine, to make me like unto him by his good Spirit. He muſt make himſelf a Servant to make me free. He muſt ſuffer Death, to give me Life. He muſt cry, My God, My God, Why haſt thou forſaken me, to bring me back to my God whom I had forſaken. He muſt overcome Death, to entitle me to his Victory. He muſt aſcend into Heaven, and there ſit at the Right Hand of his Father, that I may be bleſt with all Spiritual Bleſſings in Heavenly Places in Chriſt.

O Father of Mercies, the great, the good, the wonderful, be pleaſed to add to theſe thy Mercies, one more, even the Thankfulneſs of my Heart, anſwerable as far as Man's Capacity can reach, to the greatneſs of the Obligation. O that thou wouldeſt grant me according to the Riches of thy Glory, to be ſtrengthened with Might by the Spirit in the inner Man; that Chriſt may dwell in my Heart by Faith, that I being rooted and grounded in Love, may be able to comprehend

prehend with all Saints, what is the breadth, and length, and depth, and heigth, and to know the love of Christ which passeth Knowledge, that I may be filled with all the fulness of God.

Most gracious God, I expect from the riches of thy Glory to be filled in Heaven with all thy Fulness, by the blessed Contemplation of thy Face. But even in this present weak Condition of mine, be pleased to pour into me some Drops of that Fulness, enough to fill this small, frail Vessel with thy Love, and a feeling Resentment of thy Bounty. And as all things about me speak to me of thy Love, so let all things help me to be thankful and to acknowledge and love him that loved me so much in Christ Jesus.

'Tis true, *Lord*, that even thine Enemies enjoy out of thy Bounty, the *Light* and Heat of the Sun, and the Fertility of the Earth, and in thee live, and move, and have their Being. But I enjoy all these Benefits with a better Title, and relish in the very Bread which I eat, and the Air which I breath in, thine Eternal *Love* in thy Beloved Son. For since thou hast elected me in him, and redeemed me by him, it is by him also that I enjoy all other Benefits.

What shall I render unto thee for all thy

thy benefits; for thy Fatherly Care and Providence over me all my life long? How haſt thou delivered me in, and from Dangers held up my going, and brought me back when gone aſtray? How graciouſly haſt thou recovered me by Repentance, by thy Word, Spirit, by thy Gifts, by thy Rods; ſometimes plucking me with Fear out of the Fire, ſometimes drawing me with Love? How powerful are the Comforts of thy Spirit, aſſuring me of thy reconciliation with me, giving me a Fore-taſt of Eternal Life.

What ſhall I render unto thee for ſo many Benefits? Lord, I have nothing but thine. I will conſecrate unto thee this Body and Soul which thou haſt made and redeemed. My Underſtanding ſhall meditate on thee, my Heart love thee, my Mouth praiſe thee, all my Faculties glorifie thee! And becauſe my Goodneſs extendeth not unto thee, I will endeavour to make it extend to the Saints which are on Earth, in whom is all my Delight: I will Feed the Hungry, Cloath the Naked, Viſit the Sick and Impriſon'd. O Lord, let my holy Reſolution be attended with holy Actions, and that my Life may be a continual Thankſgiving in Thoughts, Words, and Actions, through Jeſus Chriſt our Lord. *Amen.*

Sa-

Saturday Evening.

A Prayer.

O Most Gracious God and loving Father, who knoweſt my down lying, and my upriſing, and art near unto all that call upon thee in Truth and Sincerity: I wretched Sinner do beſeech thee to look upon me with the Eyes of thy Mercy: Father, I beſeech thee, let thy Holy Spirit work in me ſuch a ſerious Repentance, as that I may with Tears lament my Sins paſt, with grief of Heart be humbled for Sins preſent, and with all my Endeavours reſiſt the ſame Sins for the time to come. And now O Lord, I bleſs thee for my Health, Food, Raiment, and Proſperity, and more eſpecially, that thou haſt defended me this Day now paſt from all Dangers and Perils both of Body and Soul, furniſhing me with all neceſſary good things that I ſtand in need of; and as thou haſt ordained the Day for Man to Travel in, and the Night for him to take his Reſt, ſo I beſeech thee ſanctify unto me this Nights Reſt and Sleep that I may enjoy the ſame as thy ſweet Bleſſing and Benefit, that ſo this dull and wearied

Body

Body of mine being refreſhed with moderate Sleep, I may better be enabled to walk before thee, doing all ſuch good Works as thou haſt appointed, when it ſhall pleaſe thee of thy Divine Goodneſs to waken me the next Morning; more eſpecially I beſeech thee to prepare me for thy Service to Morrow; it is thine Holy Day, O Lord, prepare me for the ſanctifying of the ſame, that I may not ſpend it in mine own Luſts and Pleaſures; but that my chief delight may be to conſecrate it to thy Glory and Honour; and that ceaſing from the Works of Sin, as well as from the Works of my ordinary Calling, I may through thy Bleſſing feel in my Heart the Beginning of that Eternal Sabbath, which in unſpeakable Joy and Glory I ſhall celebrate with the Saints and Angels, to thy Praiſe and Glory, in thy Heavenly Kingdom for evermore.

Keep my Heart, O Lord, in thy Fear, and guide all the Courſe of my Life by thy Favour, and prepare me againſt the Hour of Death and Diſſolution, that if thou ſhould'ſt this Night make my Bed in the Dark, and turn my Sleep into Death, I may live and die unto thee who liveſt Everlaſtingly. Theſe Graces, and all other Bleſſings which thou, O Father, knoweſt to be requiſite and neceſſary

for

for me, I humbly beg and crave at thy Hands in the Name and Mediation of Jesus Christ thy Son. *Amen.*

Soliloquy I.

THis Life indeed is the way we must walk; but this alone cannot bring us to our end.

E'er we arrive at our appointed home, we must be led through the Gate of Death;

Where we shall absolutely be strip'd of all we have; and carry nothing with us but what we are.

Where we not only must quit the whole World; but leave behind us even part of our selves.

Hast thou, my Soul, seen some Neighbour die? And dost thou remember those circumstances of Sorrow?

We are sure, the case e'er long will be our own; and are not sure but it may be very soon.

Have we our selves been dangerously sick, and do we remember the Thoughts we had then?

How we resolve to correct our Passion, and strive against the Vices that particularly endanger us?

'Twill come to this again; and no re-

prieve

prieve be found to ſtay one ſingle minute in the Hand of Death.

But he will immediately ſeize upon us, and bear us away to the Region of Spirits:

There to be ranged in our proper place; as the courſe of our Life has qualified us here.

Nor is this all, to expire and die, and dwell for a time in a place of Separation:

We muſt expect another day, a day of publick Accounts, and reſtitution of all things.

When the Arch-Angel ſhall ſound his Trumpet; and proclaim aloud this univerſal Summons:

Ariſe, you Dead, and come to Judgment; ariſe and appear before the Throne of God.

Then ſhall the little heaps of Duſt immediately awake; and every Soul put on her proper Body.

Immediately all the Children of *Adam* ſhall be gathered together; from Heaven and Hell, and every corner of the Earth.

There they muſt ſtand, and all attend their Doom; but O, with how ſad and fatal a difference!

The Juſt ſhall look up with a chearful

Confidence; and in their new white Robes triumph and ſing,

Allelujah, let us rejoyce, for the Marriage of the Lamb is come; and his Bride has prepar'd her ſelf.

Let us Rejoyce, for the Kingdom of the World is made our Lord's and his Chriſt's; and he ſhall reign for ever and ever.

Let us Rejoyce for now our Redeemer is nigh; behold he comes quickly, and his Reward is with him.

Come; come, Lord JESUS, thou Deſire of our Hearts; come quickly, thou full delight of our Souls:

Come and declare to all the World thy Glory; come and reward before all the World thy Servants.

Lo, where aloft he comes in Power and Majeſty; attended with a Train of innumerable Angels.

Behold, where he ſits inthroned on the Wings of Cherubims; and takes at once a view of all Mankind.

Soon he commands his Angels to ſever his Sheep; and gather them together on his Right Hand.

Firſt then he turns to them his glorious Face; ſhines upon them with theſe raviſhing Words;

Come ye bleſſed of my Father, poſ-

ſeſs

ſeſs the Kingdom prepar'd for you from the beginning of the World.

O the Joy their Souls ſhall feel; when theſe Heavenly words ſound in their Ears!

Joys that the Wit of Man cannot conceive; Joys that the Tongues of Angels cannot expreſs.

Let it ſuffice, themſelves ſhall taſte their own Felicity; and feed on its Sweetneſs for ever.

But O, with what dejected Eyes, and trembling Hearts, ſhall the wicked ſtand expecting the Judge:

What ſhall they do when, where e'er they look, their Eyes can meet with nothing but Deſpair?

Above the offended Judge ready to condemn them; below, the bottomleſs Pit gaping to devour them.

Within, the Worm of Conſcience gnawing their Bowels; and round about all the World in Flames.

What ſhall they do when that terrible Voice ſhall ſtrike them ſuddenly down to the bottom of Hell?

Go you Accurſed into everlaſting Fire, prepared for the Devil and his Angels.

The Day of Man is paſt, when Sinners did what they pleas'd, and God ſeemed to hold his Peace.

'Tis now the Day of God, when his Wrath shall speak in Thunder, and Sinners suffer what their Wickedness deserves.

Then shall they sink immediately into the Pit of Sorrow; and dwell in Darkness and Torments for ever.

While the Just shall go up in Joy and Triumph, and reign with our Lord in his Kingdom for ever.

Thus shall the whole Creation be finally disposed; and Mercy and Justice divide the World.

O my Soul! who now art here below, and read'st these dreadful Truths as things afar off,

Know, thou shalt then be present, and see them with thine Eyes; and be thy self concern'd for all Eternity.

Know, as thou liv'st, thou art like to die; and as thou dies't, thou art sure to be judged.

Think what a sad Condition it will be to find thy self on the wrong hand.

Think what thou then would'st give to have repented in time; think what thou would'st for a little time to repent.

Watch therefore now, and continually pray; for we know not the Hour when the Son of Man will come.

O Son of God and Man; who cameſt in mercy to ſave us; bring the ſame mercy with thee when thou comeſt to judge us!

Mean while, aſſiſt us with thy Heavenly Grace, to ſtand perpetually with our Accounts prepared!

That we may die in the Peace of God and his Holy Church; and go to live with him and his bleſſed Saints.

HYMN I.

LORD, what a pleaſant Life were this,
If all did well their parts;
If all did one another love
Sincerly with their Hearts!

No Suits of Law, no noiſe of War,
Our quiet Minds would fright;
No fear to loſe, no care to keep,
What juſtly is our right.

No envious Thought, no ſlandring Tongue,
Would e'er diſturb our Peace;
We ſhould help them, and they help us,
And all unkindneſs ceaſe.

But the All-wiſe choſe other Laws,
And thought it better ſo:
He made the World, and ſure he knows
What's beſt with it to do.

'Tis for our Good, that all this ill
Is ſuffer'd here below:
'Tis to correct thoſe dangerous Sweets,
That elſe would Poyſon grow.

So Storms are rais'd to clear the Air,
And Chaſe the Clouds away;
So Weeds grow up to cure our Wounds,
And all our Pains allay.

How often, Lord, do we miſtake,
When we our Plots deſign!
Rule thou hereafter thine own World,
Only thy Self be mine.

Or rather, Lord, let me be thine,
Elſe I am not mine own;
Give me thy ſelf, or take thou me,
Undone if left alone.

To the Great God of Heav'n and Earth,
Each Knee for ever bow;
May all the Bleſſed ſing above,
And we adore below. Amen.

A Prayer.

RETire, O my Soul, into thine own Boſom; and ſearch what thou aimeſt at in all thy Thoughts.

Where doſt thou place thy chief Felicity?

licity? And whither tend thy ſtrongeſt Deſires?

Go to the Great and Prudent of the World; and learn of them to chuſe thy Intereſts.

Do they not there encreaſe their Eſtates, where they mean to ſpend moſt of their Life?

Do they project their Manſion ſeat, in a Country through which they paſs as Travellers?

No more, my Soul, ſhould we build our beſt Hopes on the ſandy Foundation of this periſhable Earth.

Where, ſure we are, we cannot ſtay long; and are not ſure we may ſtay very little.

O thou eternal being, who changeſt not; yet art the cauſe and end of our Changes!

Who ſtill remain'ſt the ſame rich fulneſs in thy Self; the ſame bright Glory to all thy Bleſſed!

Teach us, O Lord, to uſe this tranſitory Life, as Pilgrims returning to their beloved Home.

That we may take what our Journey requires, and not think of ſettling in a Foreign Country.

But wiſely forecaſt our Treaſure ſo, to be happy there where he muſt always be.

Soliloquy III.

NOW thou haſt found thy Happineſs and found it the only Good that laſts for ever.

Study, O my Soul, to know ſtill more; and ſtill more value thoſe immortal Joys.

Strive for ſo glorious a Prize with thy whole force; and the utmoſt ſtraining of all thy Faculties.

Purchaſe at any rate that bleſs'd Inheritance; and wiſely neglect even all things elſe.

All that divert thee from thy holy courſe; or but retard the ſpeed of thy advance.

For, though the leaſt in the Kingdom of Heaven be happy enough; where every Veſſel is fill'd to the brim:

Yet to enlarge our Capacity to the leaſt higher degree, deſerves the buſieſt diligence of our whole Life.

Shall the induſtrious Bee endure no reſt; but fly and ſing, and labour all the Day?

Shall the unwearied Ant be running up and down, to fetch and carry a few Grains of Corn?

And we, for whom all Nature ſo faithfully

fully works, and tires it ſelf in a perpetual motion;

For whom the tender Providence of God commands even his Angels to watch and pray:

For whom the adored JESUS came down from Heaven; and ſpent a whole Life in continual Labours:

Shall we ſleep on in a drowſie Sloth, and not ſtir a Finger to help our ſelves?

Awake, my Soul, and chide thy ſluggiſh Thoughts; and let their ſtupid Folly plainly know.

We have a Store to provide, as well as Ants; and infinitely richer than their poor hoard.

We have a Work to do as well as Bees; and infinitely ſweeter than all their Honey.

What can ſo nobly enrich an immortal Soul, as ſtill to be gathering a Stock for Eternity?

What can ſo highly delight one that every Day improves; as daily to ſee the encreaſe of his Hope?

O bleſſed Hope! be thou my chief delight; and the only Treaſure I covet to lay up.

Be thou the quickning life of my actions, and ſweet allay of all my ſufferings.

So ſhall I never refuſe any meaneſt La-

bours; while I look to receive ſuch glorious Wages.

So ſhall I never repine at any temporal Loſs, while I hope to gain ſuch eternal Rewards.

HYMM II.

MY Soul! what's all this World to thee
This World of Sin and Woe;
Where only Senſe can taſte its Sweet,
And thoſe unwholeſome too?

Truth is thy Food, Truth thy Delight,
Which cannot here be free;
Thy Mind was born to know and love
What this Life ne'er can ſee.

Malicious World, how doſt thou lay,
And cover thy falſe Baits!
Here thoſe of Pleaſure, there of Gain;
Each for our Ruine waits.

Unhappy we, it is our fault,
'Tis we our Life abuſe;
The World preſents a furniſh'd Shop,
And we the Tools miſuſe.

So have I ſeen a Child,
If Nurſe but turn her Eye;

Inſtead

Inſtead of Haſt, take hold of Blade,
And cut it ſelf and cry.

This little Child alas am I,
Self-will'd, ſelf-wounded too;
But, Lord, turn not thy Face away,
Leſt I myſelf undo.

O make me ſtill to uſe this World,
That I the other gain;
O make me ſo the other Love,
That this its end attain.

Its end, to breed up Souls for Heaven,
Then be it ſelf new dreſt;
So more Corruption, no more Change,
But one perpetual Reſt.

To Father, Son, and Holy Ghoſt,
The undivided Three,
One equal Glory, one ſame Praiſe,
Now and for ever be.

A Prayer.

O God, whoſe Eternal Providence has embark'd my Soul in the Ship of my Body, not to expect any Port or Ancorage in the Sea of this World, but ſteer quietly through it to thy Glorious Kingdom; Grant, I beſeech thee, that daily

daily reflecting with what Care and unwearied Diligence the wretched Adventurers for all ſorts of Vanity purſue round about us their deſperate Courſes, I may heartily feel my ſelf confounded with juſt Reproach, who knowing my Engagements on ſo important a Voyage, yet take ſo little pains to perform it. Preſerve me, O Lord, from the Dangers that on all ſides aſſault me; and keep my Affections ſtill fitly diſpos'd to receive thy Holy Inſpirations, that, carried ſweetly and ſtrongly forward by thy Holy Spirit, I may happily arrive at laſt in the Haven of Eternal Salvation, through our Lord Jeſus Chriſt thy Son. *Amen.*

A Prayer for all ſorts of Perſons; to be ſaid after every Prayer throughout the Week, if time permit, eſpecially after the Evening Prayer.

O Merciful Father, let thy Kingdom come into the World; make the Glorious Light of thy Goſpel ſpring up to thoſe who are ſitting in the darkneſs of Heatheniſm, Mahometiſm, and Judaiſm, that they may be brought to the ſaving

ſaving Knowledge of a Saviour, ſubmit themſelves to him, and be made Partakers of the common Salvation purchaſed by him.

Bleſs thy Catholick Church; purge it from all Errors in Doctrine and Worſhip. Heal all the Diviſions thereof, that they may be all kept in the Unity of the Spirit, and in the Bond of Peace. Grant unto all the Members thereof, that they may depart from Iniquity, that thy will may be done on Earth as it is in Heaven.

In particular be gracious to that part of it which thy Right Hand has planted in theſe Kingdoms of *Great Britain* and *Ireland*. Water it with the Dew of Heaven. Preſerve it from all the Machinations and Plots of Wicked and Blood thirſty Men. Heal all its Diviſions, that we may be all of one Mind, and the God of Peace may be with us.

And for this end pour out the choiceſt of thy Bleſſings upon the Head of thy Anointed our Sovereign Lord *George*, by thy Appointment of *Great Britain*, *France* and *Ireland*, King, Defender of the Faith. Preſerve his Royal Perſon from the Conſpiracies and Attempts of Cruel and Blood-thirſty Men; let the Crown long flouriſh upon his Royal Head, and enrich his Soul with all the Graces of thy Spirit, that

that he may improve his Power for the advancing thee and thy Kingdom in his Dominions; that when he lays down his corruptible Crown, he may receive one Incorruptible and full of Glory.

Bleſs the Royal Family.

Bleſs the Members of His Majeſty's Council with the Spirit of Wiſdom; the Judges and all inferiour Magiſtrates.

Bleſs all thoſe to whom thou haſt committed the Diſpenſation of thy Goſpel, by what Names and Titles ſoever they be diſtinguiſhed. Grant that they may be found in Doctrine, and careful to their Salvation of the Souls committed to their Charge, and of unblameable Converſation; that they may put to ſilence all Gain-ſayers, and by their Doctrine and Practice, may be inſtrumental in bringing many Souls to thee.

Bleſs all Ranks and Degrees of Men in theſe Lands, the Nobility, the Gentry, the Citizens and the Commonalty: Grant unto them that they may live in thy Fear, in Loyalty to their Prince, and in Love and Amity among themſelves.

Bleſs all that are about their Lawful Imployments by Sea and Land; be thou with them in all their ways to preſerve them from all dangers, and bring them

ſafe

ſafe back to the places of their reſpective Abodes.

Viſit all the Sons and Daughters of Affliction, Heal the Sick in Body and Mind, Viſit the Priſoners, relieve the Oppreſſed, free the Captives, ſupport the Afflicted, comfort the Mournful; let thy Grace be diſpenſed to all of them, according as their Caſe and Condition requires, that in the end they may have reaſon to ſay, that it was good for them that they were afflicted.

Hear me, Holy Father, in and through Jeſus Chriſt the Son of thy Love, for whom I bleſs thee, and in whoſe Name and Words I farther call upon thee.

Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth as it is in Heaven, Give us this day our daily Bread. And forgive us our Debts, as we forgive our Debtors. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever. *Amen.*

Having thus conſcientiouſly paſs'd this Week in the Service of God, thou canſt not but find ſome Fruit thereof upon thy Soul. However reſt not here, but renew

new thy Promiſes, and ſtrengthen thy Reſolutions, and beg of God Grace, that as he has thus induced thy Soul into his ways, ſo he may continue the Gracious Influence of his Spirit with thee, and never leave thee, nor forſake thee, till he at laſt bring thee to that bleſſed Place, where thou ſhalt ſerve him uninterruptedly, without all Let and Impediment, and ſhew forth the exceeding Riches of his Mercy, with that bleſſed Society, who are redeemed by the Blood of the Everlaſting Covenant, and are made Kings and Prieſts unto God, through all Eternity.

If thou findeſt not ſuch Fruit as thou expecteſt, yet if thou art but truly humbled, if thou haſt a deep Impreſſion of thy own Unworthineſs, Inſufficiency and Unſteadfaſtneſs upon thy Spirit, it is no ſmall Mercy; for if thy Condition be ſuch, thou art in Graces way. If therefore thy Condition be ſuch, make frequent Confeſſion of thy Sins, and frequent and fervent Addreſſes to the Throne of Grace. If thou doeſt thus, thou needſt not doubt but to have a joyful Iſſue of all thy preſent Sorrows, and that thou weeping may endure with thee in the Evening, Joy ſhall ariſe in the Morning.

That thy Soul may be kept in a courſe of Godlineſs, thou art to conſider the great

great danger of relapſing into Sin, and that if after thou haſt been thus enlightned, thou again fall away, thou provokeſt God henceforth to withdraw his gracious Spirit from thee, and ſuffer thee to run on in the counſel of thy own ways, to eternal Perdition; at leaſt, if his Grace to thee be ſuch, that he will never leave thee nor forſake thee, thou mayeſt forfeit all the comfort, which otherwiſe thou mighteſt have had in his ways, and walk in the Bitterneſs of thy Soul, under apprehenſion of the Wrath of God, all the days of thy Pilgrimage, and be ſaved even as it were by Fire. And that thou mayeſt be preſerved from apoſtatizing from God, thou art deſired frequently to peruſe the following Directions.

Neceſſary Directions to live a Holy Life.

1. ENdeavour above all things to get the Fear and Love of God grounded in thy Heart: That on the one hand the Impreſſion of his tremendous Juſtice may deter thy Soul from hazarding upon any thing that may offend him, knowing that thou canſt do nothing that can eſcape his Knowledge, and that his Juſtice is ſuch, that he will not ſuffer Sin and Iniquity to go unpuniſhed: And that on the other

other hand his Love may ſo draw up thy Affections to him, that there may be no room in thy Heart for any thing beſides him.

2. Be much meditating on his great and glorious Works; as of Creation and Providence, that thou mayeſt therein admire his Power and his Wiſdom: His Power in producing ſo beautiful a Frame as this of the World is, out of the Bowels of Nothing; His Wiſdom in ſo wiſely directing every thing to its end, and making all things tend to its Glory, and the everlaſting Good of thoſe who love and fear his Name.

Above all other, let thy Meditation be much upon that wonderful Contrivance of Divine Love, to reſcue loſt Mankind from Hell and Death: This above all other will melt thy heart with love to God.

3. Never repine at any Condition thou art in, but always conſider that be thy Condition never ſo bad, it is not ſo bad as thy Sins deſerve: If it be thy Lot to be ſuffering in this World, be much in Meditation of ſuch places of Scripture, as ſhew that Afflictions are not always a ſign of God's Hatred, as this, *Every Son whom he loveth, he chaſteneth*, &c. But above all, in the time of Affliction, make a ſtrict Examination of thy ſelf, that

that thou mayeſt find that Evil out, to rectify which, the Lord ſent his Rod unto thee; remembring this, That Affliction ſpringeth not from the Duſt; and learn by thy Afflictions to ſee more the Vanity of this World and the Pleaſures thereof, that thou mayeſt wean thy Heart from it, and ſet it on a more enduring Subſtance.

4. In time of Proſperity, be not lifted up. Remember that that State is full of Temptations. When therefore thou haſt affluence of the good things of this Life, improve them to God's Glory, in feeding the Hungry, cloathing the Naked, *&c.* Remember that if they be not thus improv'd they will one day prove great Aggravations of thy Torments. Endeavour as to thy own uſe of them, to uſe ſuch Moderation and Indifferency, that whenever it pleaſeth God to take them from thee, thou mayeſt eaſily diſpence with the loſs of them, and mayeſt ſay with his Servant, *The Lord hath given, and the Lord hath taken away, bleſſed be the Name of the Lord.*

5. Let it be thy great Work to ſecure that one thing needful; in the firſt place to take care how thou mayeſt pleaſe God, and be found in him in the day of thy Accounts.

6. Take no care for the things of this Life (I mean too immoderate care) knowing

ing that he who feeds the Ravens, and clothes the Lilies, will much more provide for thee what is necessary, if thou beest one who hast resign'd thy self to his Care and Providence.

7. Take heed of Perfunctoriously performing the Duties of Religion, or only out of Custom, but labour to impress a deep sense of thy own Misery upon thy Spirit, that thou mayest see thy Necessity of performing them in Sincerity & Truth, and thine own Inability thereto, that thou mayest be more earnest with God, that he may so mould and frame the Temper of thy Heart, that the lifting up of thy Hands may be as the Evening Sacrifice.

8. Be not lifted up if at any time God enlarges thy Heart in Duties, but ascribe the Praise and Glory of all unto him, knowing that thou canst do nothing of thy self, but further provoke him, and that until he quicken thee, thy Heart is dead as to any thing that is Spiritual.

9. Never go about any Duty till thou reflect a little upon the Misery of thy Condition, thy Unworthiness by reason of Sin, and the infinite Majesty of that God whom thou appearest before, that thou mayest approach before him with low Thoughts of thy self, and with high and exalted Thoughts of his Great and Glori-

ous

ous Majeſty, and may'ſt be truly ſenſible of the infinite Diſtance that is between thee and him.

10. Hate nothing ſo much as Sin, look upon it as that which hath brought upon Mankind all the Miſeries of this Life, and of that to come. Chuſe any ſuffering, even the loſs of Life itſelf before it. Make it thy great Work every Day to ſtrive againſt it, and never to give over till thou haſt at laſt laid it under thy Feet.

11. And that thou mayeſt further ſee the Evil of it, be frequent in the Meditation of Hell's Torments; how ſad and deplorable a Condition thoſe poor Souls are now in, paſt all Redemption, who fooliſhly flatter'd themſelves in a Courſe of Sin here, and promis'd to themſelves Peace, whereas they have nothing but Deſtruction. Conſider that they ſometimes were under the ſame means of *Grace* that thou art now, and that they little dream'd of ſo ſad and direful a Doom, as, *Depart from me ye Workers of Iniquity.* Let the Thoughts of this make thee ſo tremble, when thou conſidereſt the Deceitfulneſs of thy own Heart, and how ready thou art to ſtep aſide: Let it be a Prick and Goad to move thee forward in thy Duty, that thou may'ſt work out thy Salvation in Fear and Trembling.

12. Be

12. Be alſo now and then taking a view of the Joys of Heaven, that thou mayeſt thereby be ſupported under thy Afflictions, quicken'd to Duty, and drawn off from the Vanities of this Life.

13. Conſider with thy ſelf every Morning, that this may be thy laſt, and that before Evening thou mayeſt be ſummoned before the Righteous Tribunal of God, as alſo that every Evening may be thy laſt, that thou mayeſt always be prepar'd when ever the Bridegroom cometh.

14. Let God always have the firſt of thy Thoughts in the Morning, and the laſt in the Evening: When thou firſt awakeſt, recommend thy ſelf to God, and beg his Grace to preſerve and keep thee from Sin the enſuing Day: Alſo in the Evening commend thy Spirit into his Hands, to keep it from Sin till the next Morning. And let God be frequent in thy Thoughts all the Day over.

15. Set a continual Watch in thy Soul againſt Sin, that whenever its Motions ſeem to ſtir in thee, thou may'ſt by God's Grace kill them in the very Bud. Eſpecially beware of Sins in thy Conſtitution and Habit; for ſuch uſually come with more Violence than others, and will be ready to foil all the Powers of thy Soul, if the Grace of God be not very ſtrong in thee.

16. Shun

16. Shun all occaſions of Sin, look not upon any Objects which beget ſinful Lufts and Deſires in thy Soul; and for that end ſet a ſtrict watch at the Gates of thy Senſes, that thy Eyes may not look upon any luſtful Object; thy Ears may not hear any thing that is not Edifying, &c.

17. Above all things ſhun prophane and idle Company: By ſuch thouſands of Souls have been deſtroy'd. Let therefore thy Company be ſuch as fear the Lord, ſuch as are travelling towards the ſame Heavenly City, that ye may help and aſſiſt one another, and ſtir up one another by your good Example, to advance in your Journey.

18. Let no Night paſs over your Head without a ſerious Examination of your Actions the by-paſt Day: By this means you ſhall come to be fully acquainted with your Spiritual State and Condition, and ſhall prevent a great deal of Sorrow, which otherwiſe you may bring upon you by a needleſs Courſe.

19. Have a ſpecial Care of conſcientiouſly keeping the Lord's Day. Such Days are as it were Publick Marts for Souls, wherein all the Graces of the Spirit are profer'd to indigent Souls; on ſuch Days you ſhould be in laying in your Week's Proviſion, that in the Strength thereof

kept in the
one Week to another.
120. I shall conclude all with that Exhortation of the Apostle, *Phil.* 4. 4, 5, &c. *Rejoice in the Lord always, and again, I say, Rejoice. Let your Moderation be known to all Men. The Lord is at hand. Be careful for nothing; but in every thing, by Prayer and Supplication, with Thanksgiving, let your Request be made known unto God. And the Peace of God, which passeth all Understanding, shall keep your Hearts and Minds thro' Christ Jesus. Finally, Brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any Virtue, if there be any Praise, thing on these things. These things which ye have learn'd, receiv'd, and heard, and seen in me, do; and the God of Peace shall be with you.*

FINIS.